THE UNITED CHURCH Observer

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OF RELIGION

An Educational Issue

EDUCATION for PEACE in the WORLD TODAY

CLARIS EDWIN SILCOX, Toronto, Ont.

DURING the last half-century, the forces of religion in general and the Christian Churches in particular have been most active in setting forth, both for their own adherents and for all peoples, the principles which may enable our troubled and war-shattered world to achieve a just and durable peace. In 1900, it has been estimated, there were no less than four hundred and twenty-five peace societies in the world. Many, if not most of them, had a strong religious motivation. But they largely concentrated their attention on efforts to supplant war by arbitration, and to urge, not always wisely, the general reduction of armaments. There were few positive suggestions regarding the basic steps which had to be taken on the road to the abolition of war.

Of course, all this was naive, and it is tragically amusing to recall that when Andrew Carnegie established the Church Peace Union in February, 1914, he acknowledged certain doubts as to whether the new organization would find much to do in the promotion of peace between nations since that blessed ideal had been largely fulfilled with the establishment of the Peace Palace at The Hague! Nevertheless, he is reported as saying, if there were no suitable use for the trust fund in the promotion of peace, it might be used in helping to assuage the wrongs and sorrows incurred in former wars. Within six months of the creation of the Church Peace Union, World War I began!

Everybody wants peace, for despite some contributions which war might make to society as a whole, the material, biological and spiritual losses it entails are devastating. Nevertheless, the more we seek peace, the less sure we are that it is ever attainable. Nations hesitate to surrender their sovereignty and freedom of action, and perhaps they are wise in this, especially when the world as we know it is so sharply divided culturally, ideologically, economically, politically, religiously and even morally. Even though the atomic bomb hangs over our heads like the sword of Damocles, and threatens to sweep civilization into the dust-heap, we still believe that there are values worth defending. Nor is it clear how these values can be defended if we pool political, economic or cultural control with peoples who, despite their potentialities, have never known the disciplines of liberty.

Beware the Peace-mongers

Though we all want peace, we are properly suspicious of the peace-mongers, for it must surely be clear by this time that many of the most blatant proponents of peace are not really seeking peace at all. What they really are after is world revolution. What is more, they adhere to a philosophy of life which is not at all derived from the Christian consideration for the individual created in the image of God, but from a purely materialistic evaluation of the individual which condones practical enslavement, theft, thought-control, the mayhem of mind and body, torture and even the liquidation of any who annoy or seem to frustrate the self-constituted dictators. By pretending to seek peace, they endeavor to narcotize the collective mind of the west and thus make it more amenable to their own plans for world domination. It is frequently said that the only way to attain peace is through education, but while we may educate our own people, how are we to educate those on

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UNITED CHURCH COLLEGES AND SCHOOLS

ARTS COLLEGES

Mount Allison University (including Mount Allison Commercial College)	Sackville, N.B.
Victoria University	Toronto, Ont.
United College, Winnipeg (including Collegiate Dept.)	Winnipeg, Man.

THEOLOGICAL COLLEGES

Pine Hill Divinity Hall	Halifax, N.S.
United Theological College	Montreal, Que.
Queen's Theological College	Kingston, Ont.
Emmanuel College	Toronto, Ont.
United College	Winnipeg, Man.
St. Andrew's College	Saskatoon, Sask.
St. Stephen's College	Edmonton, Alta.
Union College of B.C.	Vancouver, B.C.
United Church Training School	Toronto, Ont.

SECONDARY SCHOOLS and JUNIOR COLLEGES

United Church College	St. John's, Nfld.
Stanstead College	Stanstead, Que.
Albert College	Belleville, Ont.
Ontario Ladies' College	Whitby, Ont.
Alma College	St. Thomas, Ont.
Balmoral Hall	Winnipeg, Man.

(In co-operation with the Church of England)

Mount Royal Junior College	Calgary, Alta.
Alberta College	Edmonton, Alta.

What Now?

A. DAWSON MATHESON
Toronto, Ontario

From Halifax to Vancouver, during the past few weeks students in our Universities have been walking up in solemn procession, by scores and by hundreds, to kneel before the Chancellor of their institution, to hear from him the words "Admitto te ad gradum," and to be capped Bachelor of Arts, of Commerce, of Music, etc., etc. If all these students could be gathered together, what a company they would be. What varied backgrounds they would represent, what different racial origins. What effort on their own part has gone into the years that have preceded the day of graduation. What toil and prayer on the part of parents have contributed to this milestone towards success.

Of this number, a proportion have their eyes on a life goal. They have a programme for the days to come fairly well mapped out; and that is all to the good. We wish for them, one and all, every possible blessing and every honourable success in the life work to which they are directed.

Plans For Future

But, of this splendid army it is also true that a large number have no clear plan for the future. That may not be their fault; for it is indeed a very difficult thing for many young people to reach a sure knowledge as to what they ought to do with their lives. Sometimes the problem persists, as an inward struggle through a period of years. The fact remains, however, that just now they are undecided. The purpose of this article is, if possible, to give to them some help towards making up their minds.

It will be to the high advantage of our young people themselves, and for the good of our country, if they will consider "vocation" as something sacred. That is clearly in accordance with the Christian outlook on life. Here is a principle which has been proven valid for countless men and women in days past; and never was it more needed to be put into operation than in our day.

Divine Guidance Needed

No one should try to settle all by himself the question of his life work. In this so tremendously important matter each one of us has need of Divine guidance. That is not to discount the place of individual reason. The poi rather that He from whom have our powers of mind heart and will is able to hel to know what He would hav do with our lives. Only if they be lived to the glory of God, for the good of our fellowmen that true fulfilment of sel achieved which each of us wardly craves. We need the go to God in prayer — ear wrestling prayer—and to cont in that attitude until by the of The Most High we find out way.

Let me commend this appr to the problem of life work. vocation should be regarded sacred matter to be worked with God. And upon such fou tion, what a generation of busi men, and artisans, and pr sional people might be develo

The Church as a Vocatio

I should like each studen ask himself "May it be that would have me serve within ministry of the Christian Chur And I would use the term " istry" here in a wide sense include the various forms of time service for Christ, eithe our own land, or in lands ac the seas.

The twelve disciples did themselves first choose to be ciples of Jesus. The Master ca them. It may be that He is ca you. God has many ways by w He calls men into His ser Many factors may contribute final decision. One of these keen realization that the wor of God in the Christian way is one true foundation for victor living, and the only sure upon which a great nation ca developed. Another is a keen s of the desperate need within Church for candidates for Christian ministry.

This challenge is prese definitely to young people rece graduated from our Universi for the Church has need of didates for her ministry with disciplined minds as well as secrated lives.

The call is not to enter a v tion in which there is ease affluence. It is rather th student be willing to underta difficult role, that of interpre God to contemporaries and li the Christ way of love. And ye this vocation Phillips Brooks said: Let us rejoice with another that in a world w there are a great many good happy things for men to do, has given us the best and happ and has made us preachers of truth.

Well then, young gradu before God, I ask you to face question for yourselves: "W now?"

Life Membership

Mrs. J. R. Pond for over years has worked faithfully in Church. To do her honour James' Church, Simcoe, Onta Woman's Association prese her with the first Life Member in the Simcoe W.A.

The Church in Action

THE CHURCH and Education

W. HAROLD YOUNG, Toronto, Ont.

The story of earlier days in Canada has no more thrilling chapters than those that tell of the struggles of our Methodist, Presbyterian and Congregational forebears to secure educational opportunities for their children. Often denied these by the ecclesiastical and political authorities of their times, they proceeded at unbelievable sacrifice to set up their own Universities and Schools, often pioneering the work of education in areas where it was not at the time being done by any other agency.

The years have wrought their changes in the picture of education in this land. Some of the institutions born in the struggles of those days have severed their ties with the Church which founded them, and a few others have found financial burdens too heavy to bear and have passed out of existence. But there still remain as a priceless part of our Church's heritage twenty splendid colleges and schools, representing a capital investment of over twenty million dollars, and attended this year by over nine thousand students. Nine of these are schools for the training of workers for the Church — eight Theological Colleges and the United Church Training School. The remaining eleven — three Universities and Colleges and eight Secondary Schools and Junior Colleges—are in the field of general education.

Never was there a time when general education under Christian auspices was more important than it is today, when in so many public educational systems religion is relegated to a subordinate place or ruled out entirely. The significance of these Colleges and Schools of ours was clearly pointed out in a statement adopted by last year's General Council. It deserves to be read by every member of our Church:

"The aim of education is the development of men and women, the quickening and enriching of their minds, the growth within them of the ability 'to think effectively, to communicate thought, to make relevant judgments, to discriminate among values.' Education, then, if it is to be complete, must go far beyond impartation of knowledge and the acquiring of socially useful techniques. It must look to the development of man as a responsible moral and spiritual being, a bearer of values with an eternal destiny. It must seek to provide youth with worthy answers to life's ultimate question and with a vision of high goals in keeping with his essential nature.

"The Church is in education to help young people discover and accept those worthy answers and those high goals. It is the Church's primary conviction that God is, that He is dynamically and creatively at work in the universe and human history, that man is a creature of God whose chief end is 'to glorify Him and to enjoy Him forever,' and that in Jesus His nature and purposes find their fullest revelation. The Church believes that it is only through the acceptance of these truths as first principles that life can be its best for any man, and that therefore education, if it is to fulfil its task in any adequate way, must itself be set within the framework of these truths.

"It is inevitable that State Education should fall short of the standards of the Church in this regard. Despite the fact that many teachers and administrators are men and women of strong Christian conviction and character who exercise a deep influence through their lives and their teachings, it is none the less true that in the very nature of the case, the State system remains neutral, where the Church considers the issue crucial. At the best, in our present system, Christian convictions are regarded as optional. At the worst, Christian positions are never examined and are dismissed as invalid on irrelevant grounds. Clearly the Church has the responsibility of bringing the impact of the Christian position to bear upon the State system at every opportunity, if necessary seeking out such opportunities where none now exist.

"In this situation the Church has also a further responsibility, that of maintaining school, college, and university communities in which the whole process of education will be set in the framework of Christian truth. In them the level of scholarship and of academic standards must be at least as high as that of the secular institutions by which they are surrounded. But in them also there will be such understanding approach to and interpretation of the Christian view of the universe and human life as will make them powerful influences in the formation of character in Christian terms. The Church believes that

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NEXT ISSUE

United Church Hospitals

THE UNITED CHURCH Observer

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EDUCATION

At this season of the year parents are busy making plans for the future education of their children. It is a time of decision. For those particularly who have graduated from High School and Collegiate and are looking forward to University, their whole future may very well be determined by the decision.

Children who go away from home for the first time have a lot of adjustments to make. It will help to make those adjustments a bit lighter if the students decide on a Church-sponsored institution. The United Church of Canada has a number of residential secondary schools and three Universities. These maintain a high standard of scholarship. They have a high standard of spiritual and religious values, too. In a day when secularism has all but captured the modern mind the place of the Church-sponsored educational institution assumes a position of strategic importance. Our Church educational institutions are not one whit behind others in their academic requirements and achievements. But something has been added. It is not an addition to subjects so much as an indefinable Christian atmosphere.

There was a time, and not so long ago either, when there was a tendency among certain elements in the community to look down the nose a bit at the Church-sponsored educational institution. But not today. Even men of science, who are primarily concerned with nature and her laws, have reacted against a purely secular education. And many are vigorously urging a greater emphasis on the humanities and on a spiritual approach to life through education.

This is a good omen. It bodes well for the future. The Church has faith that man is more than an animal, that life has purpose and meaning. The Church educational institutions can be depended on to develop in their students that sense of personal and world destiny, and to fit the youth entrusted to their care for a place in the Divine plan. These institutions deserve the financial support of the whole Church constituency. They need the children of Church families in their classrooms. They need the prayers of the members that in these testing days there shall go forth from their halls, men and women grounded in faith, fitted and prepared in mind and spirit to meet the challenge of a world in transition.

". . . LO FREEDOM WEEPS"

The United Church of Canada is the heir of three great traditions, Presbyterian, Congregational, Methodist. Central to each is the record of a long and determined struggle for political and religious freedom. The United Church of Canada opposes dictatorship whether of the red political stripe or the black ecclesiastical. This needs to be dinned into the ears of our people, for we live in a time when it may be necessary to battle again for the freedoms our fathers fought for and which we fondly assume were won for all time.

This danger is very real. We live close to the United States. We listen to their radio, see their television, read their magazines and books. Our thinking is influenced by what we see, hear and read from across the line. Evidence abounds that the threat to free thought in the United States is not the fancied fears of the fanatic. Between February and May of this year a list of books was banned for use in the libraries of the United States information abroad. Some of these have since been restored. But banning books, burning them or putting them on an index, is hardly in keeping with democratic practices and smacks of thought control.

Then, too, the paid executive of the committee which under the chairmanship of Senator Joseph McCarthy is screening all and sundry on a loyalty test wrote an article for a magazine. In it he said that "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." This raises the question as to how a committee could express an impartial judgment when its executive director condemns unheard a whole class of American citizens. That issue was faced in a secret session of the committee, the majority of which demanded the resignation of Mr. J. B. Matthews who wrote the article. But Mr. McCarthy refused to have him retired. The public resentment, however, became so great that Mr. McCarthy "reluctantly," as he said, had to bow to the public and let Mr. Matthews go.

In addition to this, Harold H. Velde, Chairman of the House of Representatives Committee on un-American Activities, Republican of Illinois, recently announced that his committee might investigate Communist infiltration of the Protestant clergy. Thus from two angles the threat is made against the Protestant clergy. In the case of this latter threat, the public reaction against the implication that the clergy was red was so vigorous and pronounced that Mr. Velde was forced to modify his statement. He sa that they are not going to investigate the just yet.

Well all this in a sense would be of litt concern to us were it not for our proximi to the United States and our dependence their mass communication. We in this cou try and Church will have to watch lest t same condition should develop here. W can never assume that a battle once won h never to be fought again.

OPEN THE GATES

A writer in *The Saturday Night*, by nar Robert Foster, has a solution for the liqu problem. "As a start," he suggests, " liquor and beer be sold in the same way any other commodity," that is to sa without license or restriction.

Old stuff. It is merely a repetition of t venerable suggestion that to lessen t demand it is only necessary to increase t facility. Unfortunately it has not work out that way. Consumption has gone up a up in direct proportion to the number outlets.

Every promise ever made by the tra that conditions would improve if access we made easier, has failed. Bootlegging, instance, has not lessened through legal sa but has increased. So has crime been great than it ever was under prohibition. T government's own figures prove it. It is the up and up in direct relation to t increase in liquor consumption.

The same Mr. Foster speaks of t fanatic but highly vocal minority which "h the provincial governments mesmerized The ads in the publication selected for t expression of his views indicate who is voc Nor is there any certainty that those wh he describes as a minority are really minority.

Every provincial vote ever taken Ontario returned a majority against t liquor traffic. It was minorities which h their way in the direction of free s and who, if any, "mesmerized" provinc governments.

This is on a par with a resolution pr sented to the recent convention of Chamb of Commerce at Bigwin Inn, Ontario, The Vancouver Junior Chamber of Co merce. It recommended that drug addi be given medical treatment and "If t treatment fails, government clinics shou provide them with a legitimate low cost drugs." Sure, keep the price up until a m becomes a confirmed drunkard or a do addict and then provide the liquor or do at reduced prices. With that induceme everybody who has a hankering for the st would be looking forward to the day wh he would get bargain rates.

Open the flood gates, lower prices and will be well. Strange reasoning.

3ARRIERS to REUNION—Denominational Positions

ORDON A. SISCO, Toronto, Ont.

In a day when the Christian hurch in its divided form is ıreatened by a secularistic relion or a Christian heresy which .ussia took over intact from the 'est, the Faith and Order Moveıent is bogged down by absolutist ositions now held and insisted pon by several branches of the 'hurch. Churchmen are all too rone to content themselves with he assertion that the gates of hell annot prevail against the Church. 3ut the gates of hell can render mpotent the present forms of nstitutional Christianity. It is lear to anyone who looks squarely ıt facts that the sectarianism of vestern Christianity, which has een forced upon Christians of he Far East, is one of the reasons why overseas missionary efforts ıave come upon hard days. As for he problems of relating the Christian faith to the customs, ıabits and modes of thinking of modern man in our western ıations, can these be solved on the asis of denominational rivalries?

The Roman Catholic Church in he modern world is persistently ınd narrowly sectarian. It idenifies the visible Church in history vith its own hierarchical structure ınd insists that this hierarchy has een vested with divine authority o shape the doctrines and policy f the Church. This means that vhatever is is right. It means that he Church is the hierarchy and ıot the whole body of believing eople. It means, further, that esus Christ the Supreme Head of he Church has lost His authority, ince there is no room for appeal rom the hierarchy of the Church o the Lord of the Church.

It is of passing interest that the Catholic Action party of Italy, the ıome of the Vatican, in the recent lection, has gained less than fifty er cent. of the votes of the people. Vhy is it? There may be several easons, but one of them is to be ound in the fact that when the Church is narrowly defined as Order there emerges the evil of lericalism. President John A. Mackay of Princeton has defined lericalism as "the pursuit of ower, especially political power, y a religious hierarchy, carried n by secular methods and for urposes of social domination. It s based upon the affirmation that he institutional Church, contituted by its hierarchy, is the Kingdom of God, and so an end ı itself."

Drawing the Circle

Whatever may have been the imitations of the Protestant Reformation of the sixteenth cenury, it did subject the Church of Rome to the judgment of the Kingdom. That is what the restiution of the Bible as authority mplied. By making the Bible a ule of faith and practice, the Reformers were restoring a vital lement in the doctrine of the Church. They were insisting that the Church in history is constantly under the judgment of that divine Lord whom the Bible reveals and unto whom the Church must give an account of her stewardship. Dr. John R. Mott, a discerning critic, returning from a tour of South America, where there is no strong Protestant witness, gave it as his impression that after four hundred years of undisputed control, the Roman Church had failed to give South America a conscience. This gives force to the observation of Alexander Vinet that "the Reformation has been the saving of Christianity; without it, not only would Catholicism have failed to purify itself, but would have known no arrest in its degradation." It is because the Churches which stem from the Reformation represent and emphasize a recovery of the apostolic succession through a vital Christian life that they cannot lightly be dismissed as Churches. In saying these things we are arguing against the present-day absolutist position of the Church of Rome "vis-à-vis" other Churches. If the Roman Church by its own logic must draw a circle that excludes us as part of the visible Church, we draw a circle wide enough to include that Church, and in doing so, pay tribute to the positive side of its Christian witness.

In the Tenth Century the Church which looked to Constantinople as its spiritual centre became separated from the Church which was under the Bishop of

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WHAT ABOUT TELEVISION?

KENNETH J. BEATON, Toronto, Ont.

The fact that 70,000,000 people were able to see films of the Coronation on Television within a few hours of the event, leads one to think that Religious Educators and Church Leaders in general should be taking this new medium of mass communication more seriously. Outside of the atom bomb, this is the great new scientific achievement of our day. God has placed it at our disposal at a time when communication is both an opportunity and a problem. Radio is wonderful, and will still have a large place in our planning, but it is dependent on words with carefully chosen background music, sound effects and style of writing. Words have ceased to have the same meaning in different areas of the world. When the Russians say "Peace" and we say "Peace," the meaning is apparently entirely different. Television is radio, plus movies, plus the theatre, plus the newspaper—yet it is more than the sum total of the techniques used in all four media of communication.

Because it effectively combines the best in all these media, television is tremendously expensive. A fifteen minute radio tape costs $10; a Kinescope for T.V. $300. Two men in a motor car can put a Church service on radio. It costs from $15 to $50, depending on line charges. To televise the same service requires fourteen men with three ten-ton trucks, and costs about $8,000.

Radio and Television are both media which aim at reaching the home. Programmes of all types are beamed primarily at the home. The Church can't afford to overlook this asset in bringing religion back into the home. Paul talks about "The Church in Thy house." It is true that the home was the great evangelizing agency of the early centuries. Television may help us to recover some of our lost ground here. It may assist in reviving family religion.

Television is primarily a medium of action. The Christian Church with its programme of Christian Education, Social Action and Missions, has the material out of which great programmes can be made. They will be costly, but in the welter of cheap material currently being offered on television screens, can be distinctive.

The most valuable resource of television programing is people. Here, too, the Church has a great advantage. Where else can you find personalities like Darby of Bella Bella, Gilchrist of Dondi, Ada Sandell of Korea? T.V. being an intimate and informal home medium can also make friends for the Church among a great group of people who never attend Church services.

What We Should Do

If this is a fair statement of the possibilities of T.V., there are certain things that The United Church of Canada should do immediately.

We should produce our lantern slide lectures and film strips with record accompaniment so scientifically accurate that they can be used as is on smaller T.V. stations.

We should make all future films in either 14½ minute or 28½ minute lengths, so that they will be available for T.V. use.

We should have a programme of training for script writers, camera men and producers. Experiments which have been conducted at Yale during the past year prove that it is possible in a comparatively short time to train young people so that they can produce T.V. programmes of network calibre.

We will have to learn to think in terms of tens of thousands in place of tens of dollars for education and public relations.

DO YOU READ THE COMIC STRIPS?

By POLYCARP

Do you read the comics? I confess that I do, regularly, though I'm not quite sure why I do it. It certainly can't be for the laughs. A more deadly serious collection of continued stories would be hard to imagine. However, the "comics" are the most regularly read feature of any newspaper, and as such is the strongest single force of adult education in Canada.

I bet you never thought of it that way, did you? But for five or ten minutes every day, nearly all Canadians give their minds over to being amused, educated, and instructed by the comic page. No, educated is not too strong a word. Maybe it is not the usual way the word is used, but the funnies are full of situations where values are invalued, lessons are taught, and where ethical principles either triumph or are defeated. Most of the authors of the comic strips don't realize that they wield far more influence over public education than do the principals of the country's universities, but it is true. A few authors see this — Little Orphan Annie is loaded with conscious educational material. The authors of Li'l Abner and Pogo know it, too, but they don't preach quite so openly. The rest of the artists seem content to tell a story, and superficially the only consistent lesson is that Virtue is sure to Emerge Triumphant, and the Righteous finally Prosper.

The comic strips which are the real enemies of religion are the "funny" ones which aren't trying to tell a continued story. The writers are so frightened of offending religious sensibilities that religion is left strictly alone. Have you ever seen Blondie sending the children to Sunday School? Or Maggie and Jiggs go to Church? The poor writers are afraid to bring humour and religion together, for fear of being charged with irreverence.

However, the real result of their timidity is that through the comic strips we meet a large number of characters, fine, generous, and decent people whose activities we follow from day to day, but whose lives are never touched by the Church. I'll let you figure out for yourself what lesson this teaches.

Once in a long while, a comic strip character will resort to prayer. Not as a regular habit, certainly, that is always made clear, but rather to get himself or herself out of a jam. I'll let you guess — is the prayer answered? Of course it is. The author is afraid of having the Christians on his neck if he dares to leave a prayer unanswered. Christians won't stand for such blasphemy, apparently. Unanswered prayer may be a fit subject for the Bible, but it can't happen in comic-strip life.

THE CONFERENCES ARE REPORTING

Photo by Bier Studios, Courtesy "The Ottawa Citizen"

Rev. Ernest E. Long, D.D., minister of Fairmount-St. Giles United Church, Montreal, retiring President of the Montreal-Ottawa Conference, is handing over the gavel of office to Rev. C. H. Ferguson, of Kemptville, Dundas-Grenville Presbytery, who was elected President. On right, looking on, is Rev. John Hurst of Spencerville, Conference Secretary.

MONTREAL AND OTTAWA

Reported by A. B. LOVELACE, Montreal, Que.

The Montreal and Ottawa Conference held its 29th annual meeting this year in Westmount Park Emmanuel Church, Westmount, instead of St. James' United Church in downtown Montreal, as in former years. Rev. Ernest E. Long, D.D., of Fairmount-St. Giles United Church, the President of Conference, presided.

Rev. C. H. Ferguson, of Kemptville, Ont., was elected President, and Rev. John Hurst of Spencerville, Ont., was re-elected Secretary for a second term.

Ordination During a very impressive Ordination Service eight ministers were ordained. They were: John F. Anderson, Carson W. Duquette, Keith H. Eddy, Herve Fines, David G. Kilpatrick, Douglas C. Lapp, Robert E. Osbourne and Gordon K. Stewart. Participating in the service were Rev. G. G. D. Kilpatrick, Principal of the United Theological College, and Rev. W. T. Eddy, minister of St. Mark's Church, Montreal, fathers of two of the ordinands. Two ministers from other denominations were received into the United Church at the same service. They were the Rev. Peter Farrell, formerly of the Church of England in Canada, and the Rev. W. H. Bexton, formerly of the Baptist Federation of Canada. Miss Margaret S. Thomson was designated a deaconess of the United Church, and Miss Nora Isabell McCauley, Reg.N., was commissioned as a missionary. Rev. Arthur Organ, the daily noon-hour devotional leader, gave the ordination sermon. Preaching on "The Temptations of the Ministry," he urged the ordinands to have faith in Jesus Christ. The man, he said, who has dared to hold fast in the tempestuous darkness of the soul is blessed beyond all earthly possessions.

Lay Banquet Despite a very heavy agenda, the laymen attending the Conference found the opportunity to attend the United Church Men's Banquet on Tuesday evening. The special speaker was Rev. J. S. Thomson, D.D., Dean of the Faculty of Divinity, McGill University, who spoke on "Our Protestant Responsibilities." Dr. Thomson referred to the Coronation as the Queen being consecrated to her job as a lay woman. In her oath of office she undertook to support the Protestant faith, he said.

Evangelism and Social Service The Committee on Evangelism and Social Service, Rev. Hugh M. Rae, Convener, conducted an open session on "The Church and Social Agencies," in connection with the presentation of its report. An address and a discussion period, led by Professor Charles S. Hendry, Director of the School of Social Work, University of Toronto, proved very helpful. Professor Hendry called for closer co-operation between workers in the field of social agencies and the Church. The committee's report called attention to the major group in the Church who use "the occasional services of the Church," those who have nominal affiliation as compared with the faithful worshippers, who vary from 10 to 25 per cent., and all who are outside of the ministrations of the Church. It called for greater direct participation of the laity in winning others to greater loyalty to Christ and His Church, and mentioned in particular the opportunities provided through house to house visitation. It called attention to the dangers of gambling, obscene publications, and liquor, and suggested ways and means of combating these evils.

Missions A very interesting programme was presented by the committees responsible for the missionary work of Conference, under the title, "Our Growing Church." Rev. R. E. Osborne, one of the ordinands, addressed the Court on "Challenge for the Ministry" and described the Christian Ministry as the world's greatest adventure. Rev. W. G. Berry, speaking on The Evangel, said that the Gospel of Jesus Christ does not rely on paraphernalia. The ministry, he said, does not require beautiful buildings, but should be thought of in terms of people meeting in tiny school houses and chapels across this vast land of ours. Rev. Ralph Collins, missionary, said that the trouble in Africa today stemmed from a desire of self expression by the natives, who have not much reason to think favourably of the white man. He spoke on the theme, Challenge of the Overseas. In countries where missionaries have been expelled he said he believed the Church would prevail because of the internal foundations so well laid by the missionaries, whose work now is being carried forward by native Christians. A talk was given by Rev. R. K. Shorten on "Growing Frontiers of the Home Church," which was illustrated by attractive lantern slides. Rev. Gerald Crag Ph.D., spoke on "Church Exte sion in Urban Areas."

Pensions Rev. H. G. Tuttle, D. Secretary of the Boa of Pensions, addressed the Co ference during the presentation

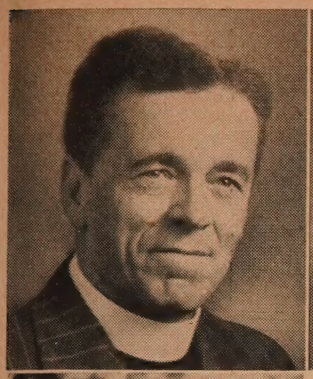
(*Continued on page* 30)

The Church and Television

At the recent meeting of t Montreal and Ottawa Conferen of The United Church of Cana study was made of the place television in the national a religious life of our country. T report of the Committee on Rad Broadcasting, chaired by Dean S. Thomson of Montreal, Que., a adopted, said: "That the comi of television to Canada is a r newed occasion for gratitude th Canadian broadcasting wheth conducted by publicly or private owned stations is all under t control of one Broadcasting Co poration which is directly respo sible to Parliament." The repo rejoiced at the place given religion on radio, and express the hope that similar consider tion would be given to TV. resolution the Conference than the Canadian Broadcasting Co poration and private corporatio for the time they give to religio affirmed its support of the Ca adian system and urged t National Religious Advisory Cou cil of the CBC to press for t inclusion of religious features the TV network now establish and likely to be established Canada. The Conference al welcomed the arrangement of training school to prepare mi isters and others in the metho of broadcasting, and promised support it.

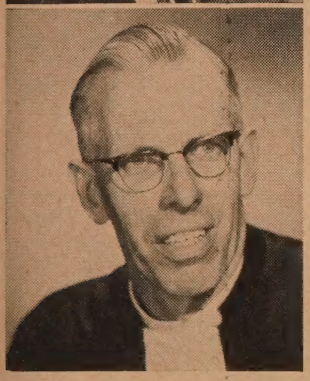
Photo by Newton, Courtesy "The Ottawa Citizen"

Rev. Douglas C. Lapp, who was ordained at the Montreal and Ottawa Conf ence June meeting, was presented with his hood at Dominion United Chur Sunday, June 14th. The presentation was made by T. A. S. McKee (righ recording steward, while Rev. J. Lorne Graham (left), minister of the Chur looks on. A member of Dominion Church, graduate of the Sunday School teacher, mentor of Trail Ranger camp, leader at Woodland Camp, Premier the Ontario Older Boys' Parliament, specializing in Christian Education, Lapp won scholarships at Emmanuel College that will give him a year's stu at Cambridge. This summer he is general director of the three Woodland Bo Camps of the Ottawa and District Boys' Work Board, and will give leaders at the annual Labour Day Week-end Leaders' Conference.



PRESIDENTS OF CONFERENCES

Left to right: Revs. C. H. Ferguson, Montreal - Ottawa; R. W. K. Elliott, Saskatchewan; A. S. Butt, Newfoundland; E. Crossley Hunter, Toronto; J. H. Gardiner, Alberta; Alfred Poulter, Bay of Quinte; Norman Rawson, Hamilton; B. F. Ennals, British Columbia; C. D. Daniels, London; K. G. MacMillan, Manitoba; Frank E. Archibald, Maritimes.



BAY OF QUINTE CONFERENCE

Reported by LAWRENCE E. TURNER, Newcastle, Ont.

THE city of Oshawa provided the physical setting for the 29th Conclave of the Bay of Quinte Conference, the spacious facilities of King Street Church providing comfort and ample convenience. With dignity and despatch, the dispensing of the Sacrament of the Lord's Supper set the spiritual tone, with the President, Rev. G. Telford, D.D., assisted by Rev. M. A. Bury, conducting the service.

Missions and Expansion Rev. J. E. Griffith led his hearers to the very heart of the Faith. Overseas Missionary enterprise and challenge was brought before the Conference by the Rev. John M. Hoskin, missionary on furlough from India, with Dr. M. C. Macdonald vividly reminding the delegates of our expanding frontiers at home. Church development must not alone parallel our economic growth, but must precede on the job actually before the colossal impact is felt.

Evangelism and Social Service The report of the Committee on Evangelism and Social Service, while vibrant, lacked something of the dynamic of leaner times. However, concern was evidenced relative to the Shepherding of the flock in the Local Pastoral Areas, since the recent Census declared 400,000. People are designating themselves as belonging to the United Church, but are not to be found in the Statistics of the **Year Book.** Shift of population doubtless, and drift on the part of many, is in some measure an answer to the query. "Holy days," marking the Great Festivals of the Church, were urged, as being of paramount importance in the nurture and practice of the faith. These "Holy Days" ought to be rescued from the secular trough of mere holidays. Christ, as the Norm of Christian conduct and the motivating influence guiding the destiny of the Church must be restored to his rightful centrality. The blight of secularism must not alone be stopped, but the initial sanctity of all areas of life, individual and corporate, must be restored.

It was noted with gratitude, that those who guide the good ship "Christian Education"—have moved in this direction, placing Mother's Day at the very centre of Christian family week.

The preservation of the sanctity of the Lord's Day was also stressed in direct opposition to the dollarizing of this given day of physical rest and spiritual recuperation.

Photo by Editor

Three men were ordained by the Bay of Quinte Conference in Annual session. Left to right: Leslie Joseph Hardy, David Donald Davidson and Charles Edgar Clarke.

Noon Addresses "Quinte" was particularly happy in the choice of its devotional speaker, Dr. John Short, minister of St. George's United Church, Toronto, under the intriguing title, "The Quest for God." Dr. Short revealed the dilemma of our age, articulating the classic lament of the exile. How can we sing the Lord's Song in a strange land? There is nevertheless a nostalgia for the waterbrooks of God.

The soul in its quandary ultimately breaks forth from itself-imposed prison-house and through its tears cries, "Thou God Seest Me"—when faith begins to melt into the marks of interrogation, then, said the speaker, "we look again into the face of the Christ and we 'are whole again'."

(*Over*)

Dr. Short's addresses were marked with simplicity of language, warmth of appeal and wonderfully dynamic in the certainty of their source. He was not afflicted with the paralysis of analysis, as are so many lesser divines, but sketched upon the hearts of his hearers the **"O Love that wilt not let me go."**

Ordination The evening of Ordination saw the Church Fathers, cleric, and lay together, place hands upon the heads of three young men, who after many years of consecrated discipline, through study and prayer, sought ordination. Dr. G. Telford urged them in his warm ordination address to steer clear of the "Professionalism," sometimes more than apparent, and to remain an amateur. An amateur, said the speaker, was not the inexperienced person of popular definition, but, "Someone who practised the Act for the Love of it."

As is always evident, concern was not alone felt but audibly expressed, relative to the small numbers of young men offering themselves for the Christian ministry. Cleric and lay folk alike ought to address themselves to this task at the local Church level, and to make every effort to discover suitable candidates and to encourage them in every way, spiritually and financially, to undertake and complete the course of training.

Civic Greetings An illustration of the high calibre of men occupying offices of public trust was marvellously illustrated in the Address of Welcome accorded the Conference, by the Mayor of Oshawa, Mr. W. John Taylor. He appreciated the opportunity of joining in the fellowship and spirit of the Conference in which laymen, as well as ministers, "were able to testify to the Power of Christ in their lives." "I feel," said His Worship, "that God has called me, as he has called others to minister to the needs of people. The Peace of the Master is what we need in our lives, and in the world." It is gratifying to reveal that Mr. Taylor is an active United Church layman in Oshawa.

Photo by Editor

The laying on of hands during the Ordination Service of the Bay of Quinte Conference held at King Street United Church, Oshawa, Ontario.

Fighting and Singing Methodists

J. R. MUTCHMOR,* Toronto, Ont.

The World Methodist Convocation of Evangelism in Philadelphia, June 26th-28th, had two purposes: to commemorate the 250th Anniversary of John Wesley's birth, and to begin a year of evangelism in United States Methodism when an effort will be made to add 250,000 members to the fellowship of that Church. This confidently expected increase will raise the U.S.A. Methodist communicant membership to nearly twelve millions.

Over 6,000 delegates were at the Philadelphia meeting. They came chiefly from all parts of the U.S.A. Included also were representatives from British Methodism, from many younger Churches, such as the United Church of Japan, and from several other mission fields. There were representatives from Mexico and from Canada.

The Convocation's programme included addresses by presiding Bishop William C. Martin, Bishop Bromley Oxnam, Dr. Nels Ferré, Dr. Harry Denman, Dr. Stanley Jones, and Bishop Ivan Lee Holt. The British delegation members who gave addresses were Dr. Dorothy Farrar, Dr. Harold Roberts, Rev. Benson Perkins and Dr. Maldwyn Edwards. Eight representatives of other Churches, including the writer, presented fraternal greetings.

In spite of 90 degree plus temperatures and high humidity, from 6,000 to 7,000 persons attended the morning, afternoon and evening sessions. An expected attendance of 60,000 for the Franklin Field Rally was cut to 35,000 by a heavy rain.

Bishop Bromley Oxnam challenged those who called the Christian Church communist. He said that the charge of Soviet infiltration was "the last refuge of scoundrels." He added that these false attackers insisted that "the Hallelujahs of religion must support the hurrahs of the state." He claimed that the Christian leader must be both realistic and prophetic. He must relate the eternal to the contemporary; the New Testament to the newspaper.

Nels Ferré added a deeply spiritual note saying, "These days call for creative daring in social relations. They call for freedom to think radically, to speak radically, to go to the root of our troubles with the daring wisdom of Christian love and tender caution of Christian concern." He added, "Today no missionary activity dare hold up its head that lacks concern for the oppressed of the earth."

Dr. Harold Roberts of Richmond, England, said, "The present age is sometimes described as an age of power. It is, in many respects an age of impotence. Resources have been released for the building up of human life on new foundations and we have neither the intelligence nor the moral insight to use them aright."

My impressions of this great Convocation were many, but three stand out. The World Methodist meeting revealed this fellowship as a praying, singing and fighting communion.

Praying Methodists stress private and family devotions as well as corporate prayer. Their phenomenal success with the "Upper Room" tells its own wonderful story of prayerful response. For this achievement Dr. J. Manning Potts deserves much credit. The Methodists recognize the work of the Holy Spirit and particularly in prayer. They believe in divi guidance.

Singing Methodists have ma themselves known around t world. This communion was bo in song. Charles Wesley wro over 6,500 hymns. His brothe John, also wrote hymns. Geor Frederick Handel, as Benso Perkins in a notable address ma clear, was a friend and co-work of Charles Wesley. The Wesl hymns taught good doctrine. O hundred and sixty-six were euc aristic hymns.

Benson Perkins claimed that the early Church until the tim of Augustine, congregational sin ing was fully and widely enjoye But by action of the Council Laodicea A.D. 367, the liturgic requirements of a more orna type of service elevated the train singer and congregational singi declined. It was restored at t Reformation and came into fu use with the Wesleys. Thus th gloriously supplemented the Ge man Chorale and the Geneva a Scottish metrical psalms.

Fighting Methodists were close associated in Wesley's day wi the singing ones. The famili hymn, "And Are We Yet Aliv is evidence of this. And the cru ading spirit is very much ali today in World Methodism. T English representatives made th clear. So did Bromley Oxnam. T presiding Bishop, Dr. Martin, al spoke in no uncertain terms. H condemned gambling, the liqu traffic, and the false econom policies that produce slums a step-up inflation.

Yes, Methodism is very mu alive. It's a great communion. It true to Jesus Christ. It's rea and able in its Christian witne to work.

*Dr. Mutchmor represented The Unit Church of Canada at the World Method Convocation in Philadelphia.

Mr. S. Yeo, for a number years organist and choir direct of Westminster United Churc Regina, Sask., has accepted similar position at Trinity Unit Church, Smith's Falls, Ontario.

Rev. Lawrence E. Turner, Newcast Ont., appointed Observer Reporter f the Bay of Quinte Conference.

The Uses of Fear

Several years ago **Time** magazine carried a news feature about a little girl who was not sensitive to pain. She had no normal response to heat or cold, aches or bruises. As the news item remarked, if she had a cavity in her tooth, or put her hand on a hot stove, she would run the same risk of serious injury as anyone else. But she would not feel pain.

The little girl's parents, and the doctors were much concerned for the child's future safety. A human being who could not experience pain, and therefore did not fear it, faced many dangers.

The tribute "fearless" has been applied with some justification to heroic men and women, yet seldom in human experience do we encounter complete lack of fear. Fear, like pain, can make life unbearable, yet it must be said of both these responses, as it is said of fire, "good servant, bad master."

Fears can be made to serve. A young pilot once scorned a veteran for refusing to risk a dangerous take-off. "You're scared!" he said. The experienced pilot answered thoughtfully, "I guess you're right. I am scared. But I've had lots of friends who weren't scared. There was Williams and Rutledge and Mathers. They were no more scared than you are. Of course, they're dead now from crack-ups. Me, I'm scared. But I'm living."

But fear didn't paralyze that veteran pilot, or prevent him doing his job wisely and well. In fact, his fears were a help and not a hindrance. He had mastered his fears, and instead of banishing them from his life had given them steady employment serving him.

The Bible has a good bit to say about healthy and unhealthy fears. We find there many sayings such as, "The fear of the Lord is the beginning of wisdom." We also find the familiar angel greeting: "Fear not, for, behold, I bring you good tidings of great joy!"

If we are afraid of offending God, then we are indeed becoming wise and our lives are becoming better. If we are afraid that God will not prove adequate to our every need, if we are afraid that we shall be in some want or danger that God's help cannot overcome, then we are needlessly afraid. Deliverance from this kind of paralyzing fear comes to us through the knowledge of God in our Lord Jesus Christ. The message at His birth was, "Fear not, for behold . . ." Joy and confiddence have become flesh and dwell among us.

Those who have been found by Christ have this reward, that they know what it is to be spiritually tuned in so to hear, above the storms of life, the voice of their Lord saying, "Take heart, it is I. Have no fear!"

"Not Alone"

In his book **Alone**, Richard Byrd, the explorer, tells of weeks and months spent amid the rigours of polar weather in which the thermometer dropped to 80 below zero. He got along fairly well until a small gasoline engine used in connection with his radio gave forth carbon monoxide fumes. He was made seriously ill, and found himself battling for his very life — alone, far from all human help, fronting terrific odds. It was an epic battle for survival. He was down to the last vestiges of those ultimate reserves of strength that sustain bare existence. He dared to keep the oil stove alight for only short periods. The deadening cold pressed in, the frost line crept farther down the walls. His strength was ebbing. He could not eat. He was critically ill. No outside resources could get to him. No machines and no human beings could cross the miles to him through that wall of paralyzing cold.

Crushed to his knees by that dark coalition of circumstances, he reached out for God's help—as man always does in an ultimate hour. He was not a mystic; he had not regarded himself as an unusually religious man. But he had a rigorous mind, logical and decisive. He began to think as clearly and cogently as he had ever done in his life. He said to himself, "The Universe is not dead. Therefore, there is an Intelligence there, and it is all-pervading. . . . The human race, then, is not alone in the Universe though I am cut off from human beings, **I am not alone.**"

It was a reasoned, logical approach. But now that at last he needed such insight, it came clearly and strongly. He had a sense of the Universe backing him up in his fight for life. Slowly he pushed back the black wings of approaching death and the icy breath of the miasmas of fear and began a fight that does credit to the latent heroism in the hearts of men. And he won through. As early as it was possible, and long before it was safe, members of his expedition came to his rescue. But the victory had already been won, by one man, alone, with the unseen Power of God backing him up.

—R. J. Radcliffe.

DEVOTIONS

Courtesy Cathedral Films

Deep Breathing

At twenty-eight William James, the great psychologist, wrote a letter, not published until years later, which revealed him in a state of wretched mental health, with no congenial task in view and with no satisfying philosophical convictions to answer his disturbing doubts. This personal experience of his young manhood gives peculiar point to the passage in the great philosopher's Edinburgh lectures which runs:

"There is a state of mind known to religious men, but to no others, in which the will to assert ourselves and hold our own has been displaced by a willingness to close our mouths and be as nothing in the floods and waterspouts of God. . . . The time for tension in our soul is over, and that of happy relaxation, for calm deep breathing, of an eternal present with no discordant future to be anxious about, has arrived."

—Ralph W. Sockman.

No Fear in Love

By this we know that we abide in him and he in us, because he has given us of his own Spirit. And we have seen and testify that the Father has sent his Son as the Saviour of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love.

(1 John 4: 13-18, R.S.V.)

Peter Gordon White

Prayer

OUR FATHER, Thou who art full of mercy and compassion, we pray that Thou wilt draw near to us, as we come to Thee. In these days of doubt, take away all uncertainty in our lives concerning Thee. Make Thyself real to us. May we have the full joy of our acceptance with Thee. Often our load seems heavy, the days long, and we grow weary and tired. Enable us to come with all our burdens and cast them upon Thee. We pray for all who are battling against sin, for those who have found it difficult to follow Thee, for those who face disappointments and great sorrow. Make all to see Thee and trust Thee. Give us strength for every task, grace for every trial, comfort in every sorrow.

Bless Thy Church, Thy children everywhere. May those who seek after Thee find. Open the door to all who knock. Bless our homes, bless our children; tenderly watch over them. Protect them from the snares and pitfalls of the enemy and direct their feet into the way of everlasting life. Supply our every need out of Thine unwasting fullness and guide us into the full assurance of an abiding peace in Thee. In the name of Christ our Lord we pray. Amen.

—Thomas S. Barcus.

"Teach in the Name of Christ"

The Function of the Church Secondary Schools

S. L. OSBORNE, Whitby, Ont.

Our Church is not fully aware of the significance of its Secondary Schools. Since Union in 1925, their place has been relatively undefined.

Not long ago a distracted parent wrote me, manifesting an ignorance that is not unique: "I am having trouble with my daughter. Will you take her and learn her!" The underlying assumption obviously implied that the Church School was a place for incorrigibles and delinquents. Nothing could be a greater distortion of the truth. Nor are they crowded with the children of broken homes. Our ten Secondary Schools are among the most progressive educational institutions in our Dominion. More than six thousand of the finest students in our land are enrolled in them; approximately seven hundred and fifty of these are in residence.

Some people maintain that the Church Secondary Schools occupy no unique place in the educational pattern and that they perform no service that is not already being performed or could not be undertaken by our state-supported provincial schools. They say that, whereas in a former day there might have been a need for residential schools, today this need is diminishing, if it has not vanished. They assert that the era of the consolidated school has arrived, bringing new modern buildings with expensive fittings now within the reach of all. Furthermore they claim that the presence of independent schools within the community sets up a fissiparous tendency that results in a separation of the privileged from the unprivileged, thereby encouraging, if not increasing, class distinctions.

There may be a modicum of truth in this position, but every Principal of our Church Secondary Schools, the members of their several Boards, and particularly the parents of our students, know that it is not the whole truth. Consolidated schools do not yet cover the whole of our land, nor are modern fittings a substitute for consecrated teachers and first-rate teaching. The charge that independent schools foster division in the body politic is entirely hypothetical and without foundation in actuality.

The fact is that a large number of parents are fully cognizant that the independent school operating within the Church is sending forth from its halls young people who have garnered more from their period of Secondary School training than the state-controlled schools afford. Every one of our Principals can supply eloquent testimony to this fact from the files of letters received from the parents and students.

A Two-Fold Answer

Wherein lies the difference? The answer is two-fold; the Church residential school possesses the distinct advantage of having the whole of the life of the student during the school year under its controls, and secondly, the Church's school bases its work on a clear conviction about the origin, the duty, and the destiny of man.

On every side our life is bombarded with pernicious secular influences of amazing variety and subtlety. The media of communication—the movies, the radio, the television, magazines, books and newspapers—appear to be intent upon creating a pleasure-loving, sensation-craving people, whose delight is not complete unless it be labelled "terrific." Indeed, secularism has taken such a withering and tenacious grip upon our life that most of our state-controlled educational institutions provide little or no training in the spiritual interpretation of life. This false idea of education has been turning our schools and universities into glorified technical schools and "producing people who can run machines but have little idea how to run their own lives in relation to others." Dr. Reinhold Niebuhr has said that "Students . . . are living right now in a post-Christian age and have drifted far from any real and necessary relation between faith in God and a sound education." Obviously, the pressure of a social pattern that is neither wise nor good is debilitating to the formation of discipline and responsibility, and this condition causes grave concern to many educationists and parents everywhere. Folk who are aware of the dangers of a purely secular environment are trying to meet the situation as best they can, but their efforts are not uniformly consistent—the strictness of some being compared with the leniency of others.

In the Church residential schools the whole of life is organized around a single unifying centre. The entire group works as a family. There is an absence of distractions that hinder, a greater freedom to enjoy the best in life, and certainly an abundant opportunity to present the excellent.

What is our standard of reference? It is this: "that every human being without exception of race, colour, creed or station, is the child of God, especially created by Him to be the individual object of His love and redeeming power, each one different from every other, but made by Him and to be trained for His service and for eventual union with Him." This faith is exclusive of all others; there is no room for modification or compromise. Intolerant? It may appear so—but there is no alternative!

"The Springs of Life"

Two principles leap from this premise, and both of them are embodied in your Church Secondary Schools. First — both in the order of time and in the order of spiritual growth, worship must come before instruction. Prayer and worship are the very summit of spiritual achievement; they summon man to his full stature.

Secondly, the spirit and atmosphere in which all teaching is conducted must be Christian. It is our conviction that only in such an atmosphere can our duty be fully discharged. In the final analysis, the supreme aim of all education is moral, and morality dissolves into a cold ethical intellectualism unless it be fructified by Christian devotion and worship. Thus the instruction in Christian worship and in the development of the Christian life is imperative; its absence from the curriculum would be a forthright invitation to consider Christianity as peripheral, if not unnecessary, and such, of course, would prove fatal.

Plato, believing in the necessity of surrounding growing life with the excellent, the noble and the pure, wrote: "We would not have our rulers grow up amid images of moral deformity, or in some noxious pasture, and there browse and feed upon many a poisonous herb and flower day by day, lit by little, until they silently gat a festering mass of corruption their own soul. Let our arti rather be those who are gifted discuss the true nature of bea and grace; then will our yo dwell in a land of health amid f sights and sounds, and receive t good in everything; and beau the effluence of fair works, sh flow into the eye and ear, like health-giving breeze from a p region, and insensibly draw t soul from earliest years i likeness and sympathy with t beauty of wisdom."

I look out of my window a write this morning and again see some trees in our orcha which did not burst into leaf t spring. When I examined them found that the bark has b eaten by mice at the ground le A friend of mine, a tree expe told me there was only one w to save such a tree—to bridge t gap by grafting. In other wor the tree that is not in communi tion with its root dies. So also t life that is not in communicati with the springs of life dies.

Your Church Secondary Sch thus has an indispensable place our land and merits the unqua fied support of the Church as whole, for it embodies that dim sion of depth expressed in Pa injunction, "Teach in the name Christ," without which educat cannot be more than a vain b bling, "signifying nothing."

THE MISSING ROOT

WILLIAM GLENESK, Magnetawan, Ont.

If it is true that children in the cradle are "tattooed with the beliefs of the tribe," it is equally true that children of the Jazz Era thirty years ago caught the tunes of thought that jingled in their parents' minds.

But now, in an age of Enlightenment, of Freedom and Prosperity, the children are no longer limited to what their elders think. The tunes of today's youth are no longer called by Pied Pipers of the past. Now we think for ourselves. That is where the University steps in. As Professor Marcus Long of the University of Toronto remarked to a freshman class: "I'm not interested in what you remember. The purpose of this course is to make you think." He did not say how, or why, or about what.

But Dr. Mortimer Adler of the University of Chicago does do that. He sees the seats of higher learning empty of absolutes. Adler charges that the universities have thinned their courses to a new materialism. The young come under the influence of a "scientism" which tends to turn morals and religion to dust. Thus the campus resounds with ethically sterile words like "scientific," "efficiency," "idealogy" and "objectivity." But ears are not atune to value terms like "right," "wrong," "justice," "conscience" and "ideals."

The current fashion in the higher schools is the relativity Truth, absolutes have fallen the way. Shakespeare's comm in the 17th Century is as t today as then when in **Hamlet** says: "There is nothing eit good or bad, but thinking ma it so."

Over the arch of Victo College in Toronto, carved in red stone are the words "T TRUTH SHALL MAKE Y FREE." Strangely enough, th words make only a half-tru The first half is YOU SHA KNOW THE TRUTH. Yet, in advancing agnostic age, that w "truth" has all but lost its me ing. At the University of Toro the branches of its motto, "n the tree flourish" are hard when its roots are cut and trunk becomes hollow. Its lea are fluttering in "know-how" rarely in "know-why" or "kn where." The tree of truth is decay when it loses its religi root.

Narrowed by faculty divisi and overflowing calendars wh rival Department Store catalog the Canadian university is p ducing graduates who pose experts and specialists who "kn more and more about less less." Our teachers have sown to the wind, and our world is n reaping the whirlwind. Confus is queen, and the young are list ing wistfully for voices in wh they can believe. Too often t look in vain.

The student is kept intoxicated in activity without reflection on just what this push and pull for knowledge has to do with life. One graduate puts it thus: "College gave us spokes, but no hub. We came away with knowledge, but no purpose, and therein is our dilemma."

Of course a university ought not to be a propaganda post. It should be a place where men converse. It should be a community in search of truth. Yet a gulf divides the schools. The science of God is not on speaking terms with the science of society. Modern education treats the transmission of purpose and tradition as either useless, dangerous, or untouchable.

To teach a man to think without guidance and discrimination on what to think and why and then turn him loose in the medley of modern voices as a voice crying in the wilderness is as risky as turning a child into a well-stocked delicatessen without direction in what to eat. He would likely die of indigestion before he learned to balance his diet.

Thornton Wilder in the **Woman of Andros** pictures a young man looking into the future: "He was twenty-five already, that is, no longer a young man. He would soon be a husband and father . . . he would soon be the head of this household and this farm. He would soon be old. Time would have flowed by him like a sigh, with no plan made, no rules set, no strategy devised that would have taught him how to save these others and himself from the creeping grey, from the too-easily accepted frustration. 'How does one live?' he asked the bright sky. 'What does one do first?' "

To give such a man a key to the door of life, to impart dynamic motives in the midst of a group dynamic, to prepare its youth not only to succeed in the world but to sustain failure, and to spark the search for truth—these are the tasks that confront the university in our time. These are the spokes in the wheel. They cannot turn together without a hub. That hub must be God.

Helping New Canadian Citizens

Immigration and Education for Canadian Citizenship

A. S. MURRAY, Montreal, Que.

In a Canadian town before World War II an agent from an Italian Consulate demanded that every man of Italian birth join the fascist party and pay the dues, otherwise his relatives in Italy would suffer. All these men were naturalized Canadians, yet not even the one daring individual who refused knew that they could have called on the police for protection against this blackmail. In another town, a constable and a magistrate brought to court and fined an industrious New-Canadian with a bank account on a charge of cruelty to animals because while he was working on night shift his heifer got loose in a sleet storm, although cattle of persons with no bank account were out in the weather every day. When New-Canadians heard that their English-speaking neighbours were all indignant over this they were amazed. "Is it really true? We thought that the English were banded together to exploit us." No one had troubled to educate these persons for Canadian citizenship. They did not know their rights under the law, nor that public opinion supports these rights.

Those who meet and greet immigrants at the ports find that they come resolved to be good Canadians. Although they differ widely in several ways, yet of most of them two things can be said: that they intend to become good citizens, and that in order to do so they need help. They need help in understanding our system of government and in appreciating our system of law and order. And they need help in becoming needed members of some community.

Sometimes they need encouragement not to forsake their own ways for ours too fast. Many of them are in certain ways more advanced than Canadians and have much to bring to us that Canadian life needs. People from Germany, Italy and many lands, including the British Isles, are ahead of us in enjoying and in making music and art. In the early days of settling this country, work took up people's minds so much that other interests had to be neglected, and so we are backward in music and much else. Peoples who did not lose ground in this way are bringing to us much of what was lost. Yet young New-Canadians are so dazzled by our machine civilization that they are likely to despise and lose their parents' skills as out of date unless we show them that these things are a valuable contribution to the new homeland.

Photo, Dept. of Immigration and Citizenship

Behind them, the ship they have just left; ahead, a new life in Canada; these new Canadians are usually surprised that the entry routine is so simple, the Immigration and Customs officials efficient but friendly.

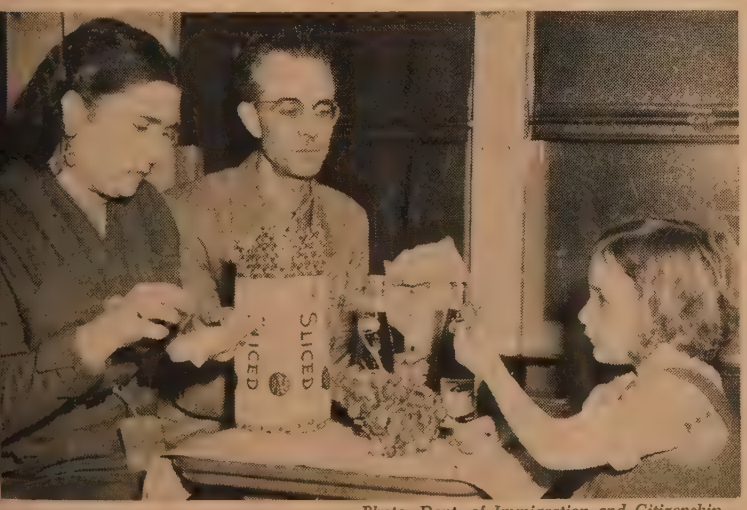
Our material standard of living speaks for itself, only too loudly; more valuable things such as our democratic form of government and our British system of justice are not so easily seen and appreciated, and most non-British New-Canadians need help in understanding and sharing in them. People from certain lands are more law-abiding than Canadians, yet some from even such democratic lands as Belgium and France think of law less as freedom organized for the benefit of everyone than as a restriction on the many in the interest of a privileged few. And so even some very honourable persons feel no obligation to obey law except to avoid the penalties; why should they?

Canadians sometimes despise and avoid New-Canadians who show disrespect for law. Far from being want of principle this disrespect is often a healthy dislike for injustice in the law of their homelands as they saw it. They need to be shown that in Canada the law deserves their respect. To many of them our Sunday laws and liquor laws are uncalled-for and vexatious, to some of them our marriage laws as well. At times older Canadians have to enforce law against New-Canadians, although to people who see no just reason for such laws this is not very helpful toward their becoming good citizens. Let us be quicker to call the law in for them than we are to call it in against them. In a town where the police learned that a fascist agent was blackmailing Italian Canadians into the fascist party, when the authorities had him promptly expelled from the country the people had a telling lesson that the police are the protectors of their freedom. People who find more freedom here than they had at home, and that the Canadian public protects their rights will be enthusiastic and loyal citizens.

To help them become good citizens is usually easy. They are most interested in the land of their adoption: they ask all sorts of questions, and eagerly read about its geography, its resources, its history, its government, its peoples, its religion. Non-British people want to know the language. This interest is being very intelligently used by the Canadian Citizenship Branch, Department of Citizenship and Immigration, to help newcomers to learn English and at the same time learn to know and appreciate the country.

A further fact which makes it easy to help New-Canadians to become good citizens is that most of them feel strongly the need

(*Continued on page* 30)



Photo, Dept. of Immigration and Citizenship

On the train speeding to their first Canadian home. This immigrant family fix their first Canadian meal with food bought at the Immigration Reception Centre's Canteen.

Something to do On a Rainy Day

If Santa didn't leave your dolly a bed last Christmas, or if you are visiting and could only bring your dolly along and leave her bed at home, then most surely you will want her to have one, and you yourself can make it. Perhaps Mother will help, especially if it is a rainy day.

You will need a fruit basket, the kind in which you buy cherries, peaches, or grapes, and some cloth and thumb tacks. If Mother helps she would use a needle and thread instead of thumb tacks. If you have no cloth, you could even use crêpe paper.

Wind a strip of cloth (or paper) around the handle of the basket. Each end of the cloth must be held securely by a thumb tack, or tied with a piece of string. Now you make the hood.

Pin, or sew a piece of material to the cloth you have wound around the handle. Pull it to the edge of the basket at the back and thumb-tack it. Begin at the handle and fasten it to the edge of the basket, on each side, and fold it over at the back and fasten.

Then comes the little skirt. Perhaps Mother will hem this for you, but you can put a piece of string through the hem and tie it around the basket and thumb-tack securely. This hem should be longer than the basket so it would be all gathered and frilly.

If you want a pad for your dolly's bed, cut a piece of cardboard that will just cover the bottom of the basket, cover with cotton batting, and then with material.

This cradle can be just as pretty as you are able to make it, and if it doesn't look just as nice as one Mother can make, your dolly will be very, very happy to have a little bed all her own in which she can lie down and take a nap when she is sleepy.

The Reason

Won't eat carrots, turnips, or greens;
Doesn't much care for onions or beans.
Of nice, crisp salad he'll never partake,
But for hours will gobble up biscuits and cake.

Doesn't like milk, much prefers coffee.
Won't eat an apple not covered in toffee;
And won't eat bread unless smothered in jam—
No wonder they call him Spotty-faced Sam.

The Children's Newspaper

CHILDREN'S PAGE

MARGARET G. WILSON

The Little Grey Hen

My little grey hen, where can she be?
She did not come to breakfast,
And she did not come to tea.
I looked in the hayloft, she was not there,
I looked in the stable and everywhere;
All around the orchard and right down the lane.
Oh, little grey hen, please come back again.

One sunny morning at half-past ten,
Out of the woods marched little grey hen
With twelve fluffy, baby chicks, yellow and black—
Clever little grey hen is safely back.

Copied from The Children's Newspaper

The Lost Lamb

ONCE, a long, long time ago, in the country where Jesus lived, there also lived many shepherds. These shepherds had many sheep to take care of, and when Jesus was here upon earth it was a tremendous job looking after sheep.

The shepherds had no fences and that meant that his sheep could wander all over the place and unless they were watched carefully some would wander too far away and get lost. So every morning the shepherds would start off with their sheep and lead them over hills until they reached a hillside where the grass was fresh and green. One other thing they looked for and that was a little stream. Sheep need cool water to drink and the shepherd was careful that he always found some clear, cool water for them.

All day the shepherd watched his sheep. He didn't have much to do sitting there on the hillside but that was the time he would practice using his sling-shot. He always carried a sling shot because the woods were full of wild animals and unless the shepherd was watching carefully one of those wild animals would come out of the woods and run off with a lamb or sheep that he would use for his dinner that night. But a shepherd was always looking about for these animals and if he did see one, out would come his sling shot and whizz would go the stone through the air. And if he had practiced, down would go the wild animal, for the stone would kill him instantly.

Other shepherds would take a flute on the hillside and play psalms and other sweet music when they tired of just watching or practising the sling shot.

Then in the evening these shepherds would lead their sheep back home again. Every morning when he left for the hills, he would count his sheep. Every evening when he returned he would count them because he wanted to make sure none was missing.

One time a shepherd had one hundred sheep. That is a grea many to watch. Some were bi sheep and some were baby lamb but altogether there were 10 Many times during the day h counted them and found the were all there. When evenin came he gave his special ca which meant that the sheep mus come quickly and follow him.

There they were, he counte 100, so he started across the hil for home.

When he reached home h counted again. There were onl 99. He thought perhaps he ha made a mistake and counted th second time—95, 96, 97, 98, 9 No there was one missing!

He didn't even wonder what h should do. He knew. He thoug of that little lost lamb on th hillside and leaving the othe safely at home, off he started fo that far away hillside.

He hurried along, calling as h went and listening carefully fo the little lamb to answer. Aft a long time and after walking long way he heard a weak "baa baa!" He hurried along and ke calling and listening to the tin lamb's "baa! baa!"

Finally he reached the spo The little lamb had slipped o some rolling stones and slid dow the hillside. He hadn't fallen ve far. He wasn't even hurt. He wa only afraid. He was too afra to move.

All the shepherd had to do wa to reach down over the rock ledge and pull up the little lam The little lamb was so glad to fin his master that he lay very sti and quiet, crying a little in h master's arms. And the kin shepherd carried that little lo lamb all the way home. As h neared home he called to h friends, "I lost one of my lamb today but I found him." He wa so happy! Everybody was happ too, but I think the little lam was the very happiest of all.

Australia

Australia has many strang animals and birds that we i Canada and the United State never even see in our zoos.

We do see kangaroos, thos strong animals with the thick long hind legs that help them t jump great distances. We know about the cunning koalas wit their lovable little faces and un usual eyes.

But did you know that Aus tralia also has flying foxes tha sleep while hanging from a lim of a tree? It isn't a real fox. I is actually a fruit-eating bat tha has a head like a fox and whos body is covered with red-brow fur. It is not a little bat such a we see about here. Its body i twelve inches long, as long a your ruler, and if you were t measure one from wing tip t wing tip it would be four fee wide. You would need a yard stic and a ruler to measure that.

These flying foxes hang fro tree branches by hundreds, an leave during the early evening t hunt for fruit.

The Church Needs Great Preaching

Education Through the Sermon

HARVEY G. FORSTER, Welland, Ont.

THE worship of the United Church is of a high order. The organization of the service, the hymns, the music, the prayers, show orderliness, religious insight and an emphasis pon corporateness, all of which makes real the presence of God mong His people. The recognition f the Holy Days ensures attenion to the great events in God's aving plan through Jesus Christ. 'or all of this we give thanks.

United Church preaching, howver, can hardly be called great reaching. Knowing one's own hortcomings in this field, one ardly dare pass judgment upon he brethren. Nevertheless there s too much concern with the emporary, too many irrelevancies, oo many platitudes, too many vidences of scanty preparation.

The sermon is fundamental. Ve come out of a tradition of reat preaching; that is part of ur Reformation inheritance. Men reached and through the spoken Vord, the history of nations was hanged, the course of events was etermined, men and women were nspired to high and holy living.

Almost nine thousand sermons re delivered in United Churches very week, half a million during he year. Here is a mighty educaional opportunity. The hearers re there; interest is there. For wenty or thirty minutes, the minster has the studied, prepared, roused attention of his hearers. Iow can we improve this great pportunity?

Schloerb outlines the aims of he sermon:

(a) to tell people something hey do not know.

(b) to remind people of somehing they already know.

(c) to proclaim something that an happen here.

(d) to tell people something bout what happened long ago, in rder that they may gain insight bout something that can happen ow.

These are educational aims. Vhen they are achieved, the true ducational process has been in peration. We begin with the Bible. Here is the disclosure of God's presence, the statement of God's mighty deeds on His eople's behalf, the promise of His manifestation anew to His elieving people. There can be no ther beginning, no other theme.

Congregation Shares in Sermon

The sermon is not the idea of he preacher. He does not seek o startle his hearers with brilliant epigrams. He seeks to bring is congregation to share in our Christian heritage. The sermon is ot a lecture; information is mparted through illustrations. Our Church life is filled to overowing with illustrations.

- The ecumenical movement—and the great insights and contributions of Dr. Sisco.
- Church and labour — the inspired leadership of Dr. Mutchmor in this field has opened the door of every labour union hall in Canada to the United Church minister!
- The steady stream of fine Christian women graduating from C.G.I.T.
- The continuous transformation of youth through our Church camps and schools.
- The overwhelming impact on the life of our Church of Godly women in the W.M.S. praying and studying and giving.
- The marvellous missionary blessings at home and abroad in which God has owned our work.

Here is an abundance of illustrative material, bringing home to our people the certainty that God's Holy Spirit outpoured at Pentecost is still available for the healing and strengthening of men.

The former Moderator, The Very Rev. C. M. Nicholson, D.D., of Pine Hill, preached at the ninth meeting of the Canadian Council of Churches on the text: "Wilt thou be made whole?" He began with the historical situation of the impotent man at the pool of Bethesda. He sought to bring an understanding of the man's feelings and needs. Then came our Lord's prescriptions, "Rise, take up thy bed and walk." His audience consisted of delegates to the Council and friends interested in the ecumenical movement, representatives of the Churches, the dismembered body of Christ, each with his own denominational preconceptions. But each heard in that sermon the Master's challenge "Wilt thou be made whole?" That was great preaching, that was an educational process. There was not an irrelevant word. Excellent craftsmanship was shown, using to the full the vehicle of the English language. Every word and thought served, in Coffin's words, "to communicate the unfathomable greatness of God evoking wonder and wooing to passionate loyalty."

Sermons like that can change the world. The United Church needs most of all **great preaching.**

But great preaching requires time and study, freedom from the telephone and the trivial calls which usurp a minister's time. It requires good books, at least one hundred dollars worth every year. It calls for fellowship with other minds in visitation and conversation. It requires sharing the sorrows and joys and monotony of parishioners. It is hard work. As Coffin suggests, "it will tax our brains to put it enlighteningly. It will drain our lives to set it forth movingly."

The great Eastern Church which depended upon "the Divine Liturgy" for its worship for many centuries, has discovered the sermon, and in the theological colleges of that great Church lectureships in preaching have been established. The sermon is part of the Liturgy; it is an offering which we make to God. Just as we make an offering of ourselves, our souls and our bodies, the work of our hands in the bread and wine, in the Lord's Supper, so we offer in the sermon our thoughts, our feelings, our responses to God's dealings with us. The life situations of the members of the congregation are important,

"Sermons like that can change the world," says Dr. Forster, of a sermon preached by the former Moderator, the Very Rev. C. M. Nicholson, D.D., shown above.

and it is to men and women in these life situations that God draws near in His Word, and to whose needs He ministers out of His unsearchable riches.

We talk much about educating our people, about the necessity for promotional literature and committees on publicity. Sponsors of various projects cry "If our people only knew the need!" Here ready for use, is the mightiest educational opportunity any organization ever had, a great audience, intent and interested. The Church cannot fail in its preaching.

"Break Thou the bread of life
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea; . . .

Bless Thou the truth, dear Lord,
To me, to me,
As Thou didst bless the bread
By Galilee; . . ."

Christian Workers' Centres Across Canada

W. F. CLARKE, Qu'Appelle, Sask.

We in our Church pride ourselves in having the best possible institutions offering the best possible preparation for the Christian work and service we try to do. We are proud of our schools and colleges, our universities and theological colleges, our Training School, and our nurses' training facilities. All these institutions serve the Church well as they prepare their students to fulfil their special Christian ministry.

Volunteer Leaders

For years we have assumed that volunteer leaders would be satisfied to serve as Christian workers, using whatever training they might have to the best of their ability, but with little or no opportunity to prepare for their important work. Volunteer leaders are playing an increasingly important role in the work of our Church, and they are recognizing the fact that they are inadequately prepared for it. They want training, too.

It is interesting to note that volunteer leaders in our Church have waited for an average of seven years from the time they could have become leaders until they have accepted responsibility. They were then pressured into leadership responsibility. They did their best, and in spite of their feeling of inadequacy found their experiences so interesting that that they would not trade their present work for any other job in the Church. In fact, they would do more if they were asked, and much more if they felt they knew how. They are a grand group of unselfish workers serving in important situations in spite of inadequate training, poor facilities and insufficient assistance. Their only real remuneration is the joy of seeing young Christians find their place and grow in Christian understanding and service.

Christian Workers' Centres Train Leaders

It is this group of selfless servants that the Christian Workers' Centres are seeking to serve. They offer two important types of courses: an excellent course of training for those who wish to prepare themselves for leadership and a specialized course for those who wish to improve their leadership abilities.

Naramata with its six month winter course; the **Prairie Christian Training Centre** with its five

(*Over*)

month course, divided into three six week semesters; **Five Oaks** with its six week courses; and the **Atlantic Christian Training Centre** with its six week course, each provides a close, warm fellowship where the prospective workers share with others and with outstanding leaders of our Church in a common experience of worship and study and practical experience which prepares them to meet the challenge of lay leadership. For the thousands of people who are already serving our Church as leaders and who cannot attend the extensive winter courses the Centres offer a wide variety of short courses in specialized training to meet the many needs that the volunteer leaders have experienced.

Volunteer Christian workers come from all walks of life, with a wide variety of experiences, educational backgrounds, and specialized interests. They have one thing in common. That is their desire to use the talents they have in the Christian training of others. This common desire to train for service is a most natural uniting force. It offers a common goal toward which all workers are striving and welds them into a common close fellowship where they study, encourage, and assist each other, working with the leaders to prepare themselves for their important task.

We need the volunteer leader in our growing Church. The volunteer leader needs adequate preparation for his growing responsibility. The Christian Workers' Centres seek to meet this need and so serve our Church and the cause of Christ.

This Is For You

If You are sincerely searching for a vital Christian faith and feel the need of a close, meaningful and vital Christian fellowship—The Christian Workers' Centres can help you.

If You desire a thorough and growing knowledge of the Bible and our Faith — The Christian Workers' Centres can help you.

If You want to prepare yourself for an understanding, able leadership in your Church—The Christian Workers' Centres can help you.

If You have just finished schooling and are not sure of future plans — The Christian Workers' Centres can help you.

If You want to experience an unforgettable time of worship, study and action—The Christian Workers' Centres can help you.

Summer Conference

At the Naramata (B.C.) Christian Leadership Training School, August 1-14, a Religion and Life Conference will be held. Rev. W. F. Banister, O.B.E., Lecturer in the Dept. of Practical Theology, Queen's University, and Rev. R. B. Tillman, Administrative Secretary, Inter-Church Aid, World Council of Churches, will be among the lecturers.

"Brantford Expositor" Photo

THE BIG RED O

A Letter to the Donors fro Allen Knight, Angola

It is difficult to put down paper what the arrival of t tractor has meant to all of both missionaries and Africa In the first place, it tells c Christian people here of the lo that you hold for them. When was on furlough in 1951 attempted to tell the Churches home of the plight of the Afric Church member and of the far ing methods in use here. I w brought up on a pioneer farm Ontario and know what it is sweat and toil with little in t way of returns, but this be anything that one can conceive I was in a village last week-e with Dr. Gilchrist and found the growing wheat on bottom land the months of May to Octob and then in the same month th sow corn, with no manure wh ever—just what God put there past years. Well, the wheat yiel come down year after year; lik wise the corn yields. I asked the how they hoped to put a new gra roof on the Church with the yiel declining as they are. Of cour they want the tractor to go their village to help them out saving their soil from washi away, and one of these days will get there. We haven't a trail yet to carry our implements, a we haven't much in the way implements — just a 9-disc o way and a 2-disc plough suital for oxen traction—that is all.

It is satisfying to look acro the valley from our Means Sch for girls and see the new fie which is 1,100 meters long—abo two-thirds of a mile — and 1 meters wide. It was all "ongo land, which means that there no brush to cut but only a woo root which with African ho means long hours of hacking w little to show for your work. T letter that went home tells doing in one day with the tract what it takes an African farm one year to do with a hoe. Th is an understatement. This acres of new land will all go soya beans in November of th year, and this field together wi the 50 acres already in soya bea this year will give us for the fi time all the soya beans we ne for our schools which must fe about 1,200 students, enough f our hogs (we have about 20 them to feed), and enough

(*Continued on page* 30)

Call to dinner at Five Oaks Christ Workers' Centre during Staff Con ence of Secretaries of the Board Christian Education. Miss Thel Dixon sounds the gong, while M Gertrude Patmore, Rev. W. E. Leighfield and Rev. Clyde Woolla stand ready to obey the summon

(2) Dr. "Bill" Clarke giving a lect at the Prairie Centre.

(3 and 4) Two scenes of the taki of type recordings for sound film st at Naramata Leadership Traini School.

DUCATION FOR MARRIAGE

S. LAUTENSLAGER, Toronto, Ont.

A young man and woman who me to me to be married told me at friends of theirs had advised em to go to some other Church. 'he minister in that Church," id they, "urged us to be religious d go to Church. We therefore ncelled our appointment and got arried in another Church."

Every pastor, I am sure, feels at he is doing his office less than stice, if he performs marriages thout counselling the young an and woman upon the high sk of making marriage success- l and lasting. I had a parish ce where as many as five or six uples, I had never seen before, ould come on any summer Sat- day bearing their licenses and manding to be married that ry day. I found that most of em were at the time, somewhat e the couple above, unready to end as much as an half hour lking over the matter. They me to be married and not to lk! I also found that when a ung couple were happy to have lvice, that I was not qualified to al with all phases of marriage. decided then and there that as on as possible I would attempt organize an annual course in ristian Marriage and urge all uples who were going to be or d been married in that calendar ar to attend it. This hope has en realized in the last six years my parish. Only about one-fifth the people who ask me to per- rm their marriages finally turn for the course. The others will ve had no counsel from the stor other than a few sentences forming them that the cultiva- on of their spiritual life, above l else, will insure permanency d happiness. I point out that in e United States there are five nes as many divorces among on-church going people as among urch-goers. That much, every- e who comes into my office to married seems prepared to ar. Those who are prepared to ar more seem eager to take an ganized course of study. We ve found that attendance at the urse is excellent and thanks is ticulate. A few Sundays ago a uple who had attended our chool" three years previous, sited our Church service, and at e door the groom whispered to e: "We wanted you to be the st to know that we are having family at last. We knew you ould be glad for us." No couples ve ever come back asking me help straighten out family dif- ulties. The ones who come for is service, are always the people o felt they did not need the urse. And they are not a few. ree hundred young people have ceived our instruction, and as r as I know, only one couple is parated. One couple, after learn- g what marriage was, decided ainst the step!

Education, and more especially, a course limited to six evenings cannot in itself make a person ready for marriage. It can, however, do something worthwhile.

Perhaps the main fact that today must be presented by the Church to young people embarking on marriage is that of sin. The modern viewpoint on love is such as to leave the impression that the person we marry is an angel. There is today, as always, a grave shortage of angels—in fact they do not exist as marriageable personages. When the beloved turns out less than perfect, then disappointment sets in. People say to themselves: "I have been fooled. This isn't the woman I married. She has changed. I have a moral right to consider terminating the contract." The second point that must be made is that God in Jesus Christ has provided a means to deal with sin. "Love," properly understood, "covers a multitude of sins."

Protestants today must also be told that the privileges of marriage obligate a man and wife to beget children. It is well to point out to them that if they remain childless, decay of their personal character and of their married relationship sets in. It is well to tell them that if their attempt to beget offspring fails, there is in most cases, a medical remedy.

Women's Changing Role

The role of woman in the family is in our time undergoing some change, for better or worse. Almost one hundred per cent. of the brides who attend our "school" plan to continue going to business for some time. For this reason perhaps, the respective responsibilities of the husband and wife are most puzzling to young people. We present the Biblical directive that husband and wife were created equal and complementary. The husband is the head of the house, the wife is the heart, and both together are the hands. "This precedence of the husband as titular head of the family must be undertaken by the male, not by any natural superiority, but in subordination to God who loves male and female equally. This order demands strength in the male and maturity in the woman. Disobedience here has for its symptoms the tyrannical man and the subservient woman. She then becomes the rebellious woman, seeking to rectify the situation, at the cost of producing the weak man. The mature woman educates the man's strength by winning his respect and thus turns him into the kindly man."*

*Karl Barth—"Dogmatics" Vol. 4.

The relation of the husband and wife is perhaps somewhat like that of a pitcher and catcher on a baseball team. The pitcher gets more publicity on the sporting pages, but it is the catcher largely who holds the team together. The catcher decides what kind of ball is to be pitched and quietly signals his decision. When the pitcher shakes his head, he must present another alternative. When the catcher calls for the ball the pitcher is willing to deliver, he puts it over the plate, and his largely is the applause. No "battery" is great without a great catcher. It is catchers who make the potential of pitchers become actual. It is wives who make a good man into a great husband, and thus bring happiness to themselves as well as to him.

The Six Evening Course

The six evenings of our course we organized to cover the following subjects:

1. "The Spiritual Basis of Marriage"—by a clergyman.
2. "The Common Pitfalls of Marriage"—by a social worker.
3. "Children and the Happy Home"—by a mother.
4. "Economic Security in the Home"
   (a) "Budgeting"—by a housewife.
   (b) "Legal Problems of Mortgages"—by a lawyer.
   (c) "Insurance"—by an insurance authority.
   (d) "Short Cuts in the Kitchen"—by a housewife.
5. "The Psychological Aspect of Sex"—by a physician.
6. "The Physical Aspect of Sex"—by a physician.

In our experience, this project is highly worthwhile, and it can be done in any community. I am informed that in rural Quebec 46 per cent. of people getting married undergo an 18 evening course by the Roman Catholic Church. It is high time that we did more to teach our prospective brides and grooms what marriage under God is, and what resources our Heavenly Father offers in Christ to make marriage a rich and lasting blessing.

Education for Canadian Indians, 1953

ELEANOR PENNEY McLEAN
Indian Residential School, Portage la Prairie, Man.

There are three concepts of education for Canadian Indians in the new Indian Act brought into force in September, 1951. First, the Act continues the established system in Indian Day Schools on Indian Reserves; second, it continues the system of Residential Schools conducted under joint departmental and religious auspices; and third, and perhaps most important is the provision for entering into agreements with provincial authorities, public school boards, and religious or charitable organizations for the education of children of Indian parentage in non-Indian schools.

The Day School system of education on the reserves was first established by the various treaties made with the Indian peoples. One treaty signed in 1876 reads in part, "and further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made, as to her Government of the Dominion of Canada may seem advisable, whenever the Indians of the reserve shall desire it." Following the signing of the treaties Day Schools were tried on various reserves, but in most cases and for several reasons they had to be abandoned.

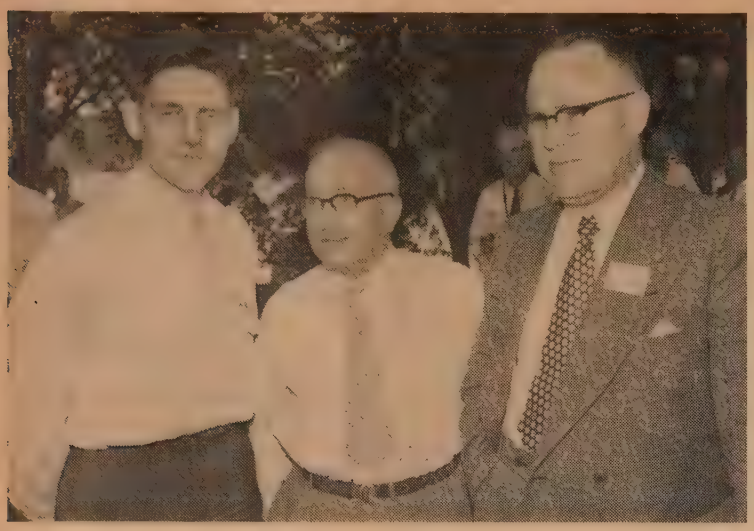
How It Began

Residential Schools were first called Boarding Schools, and they began and grew from the work of the missionaries, who went to live among the Indian peoples. For example, Dr. Hugh McKay wrote in his diary of how he pitched his tent on one of the hills overlooking Round Lake and spent the first winter getting acquainted with the Indians and with their help building a cabin and a stable. While he learned Cree they learned English. The diary goes on to tell of slow progress made, of starting a classroom for part of the day, of the difficulties encountered at the time of the rebellion, and of final success. As

(*Continued on page 22*)

Photo by Editor

An Indian lad works with the poultry at the File Hills Residential School.



At the Conference of United Church Men at Elgin House, in the Muskokas, Ont., were, left to right: Prof. L. H. Cragg, Hamilton, Ont.; Mr. W. B. Cowan, Toronto, Ont., President of the National Committee, United Church Men; and Mr. B. J. Abbott, Grand Falls, Nfld. Prof. Cragg and Mr. Abbott are members of the National Committee.

CHRIST IN DAILY LIFE —Laymen's Theme

United Church Men Meet in Conference

Meeting for three days, June 19th to June 21st, at Elgin House in the Muskokas, Ont., the United Church Men, a hundred and fifty strong, discussed at their first annual gathering the general subject, "Christ in Your Daily Life." Representatives were present from every Conference from Newfoundland to British Columbia.

Elton Trueblood, Professor of Philosophy, Earlham College, Richmond, Indiana, was the principal speaker. He said there were three lost areas of Christian life —labour, the intellectuals, and youth. These can be captured by laymen, declared the speaker. They are the shock troops. "That was the New Testament method," he said. "The world will be won for Christ by amateurs and not professionals." "The essence of tragedy is waste, and we have wasted our manpower," Dr. Trueblood declared. He maintained that there is now a revolution in the Church. Laymen are rising up to assume their responsibility. We must not judge by bigness, he said. Small groups were Christ's way. Jesus had great crowds at first, but they diminished to a few when they learned what Christ demanded. Discipleship, Dr. Trueblood declared, is not easy, and we should not make membership in the Church easy. In the last of his three addresses, the speaker outlined a few practical ways in which laymen may assume their ministry. Such a ministry, he said, must be educated. Education does not necessarily mean a university degree. But it means accumulation of knowledge and experience through reading, thinking and study.

Ivan Robison of Calgary, Alta., addressed the meeting on The Conference on Faith and Order, which he attended at Lund, Sweden, last year. He said he was concerned that so little had been said of liberty and freedom in our Church. Political movements, he declared, the leaders of which go around with Bibles in their hands, are a type of Protestantism that is dangerous. Our Church, he continued, is a frontier Church, and now in the ecumenical movement there were new frontiers to conquer. "Let's do together everything that can be done that way," he said.

Upper: Mr. Morley J. Wright, President St. Paul's Men's Club, and Mr. Gordon K. Sargeant, Clerk of Session, St. Paul's United Church, both from Orillia, Ont., at the Conference of the United Church Men.

Lower: Mr. J. M. Davison and Rev. W. A. Thomas, Moosomin, Sask., who came by bus to the Conference of United Church Men to find out what it was all about. They returned in trucks which they drove for a dealer from Oshawa.

Weyman C. Huckabee, of New York, Secretary of the Laymen's Movement for a Christian World, made a plea for the observance of a Laymen's Sunday. We are trying to get men to relate their beliefs to their jobs, he said. We in the United States, he added, are encouraged by the spiritual leadership which the President is giving us. He is setting a good example to all the laymen of the Churches.

Alvin Cooper demonstrated the use of visual aids in Church work. Group singing was led by Wm. A. White of Toronto, and recreation by E. R. Kingsbury. Howard R. Ellis of Toronto, Conference President, presided at all the sessions. The National Secretary, Ralph Young, who helped organize the meeting, was in the background keeping everything running smoothly.

Group Discussions

An essential part of the Conference were the group discussions. Two sets of groups were organized. One set was for elders, for stewards, A.O.T.S., other men's groups, Bible study and boys' work. The second dealt with Church work and discussed in small groups Church extension, overseas missions, Christian education, recruiting, Missionary and Maintenance, Evangelism and Social Service.

These groups wrote their findings, which were co-ordinated into a report which was presented to the whole body at the final session by the Findings Secretary, Alan T. VanEvery of Port Credit, Ont. These will be made available for the Church as soon as they can be edited and printed.

Prayer services were held on Friday afternoon and at 7.30 each evening. These were led by Chas. Taylor, Toronto, Walter B. Cowan, Toronto, and Magistrate B. J. Abbot, Grand Falls, Nfld.

The annual meeting was brought to a close on Sunday afternoon with a Communion Service, at which Rev. A. E. Kewley officiated, assisted by Rev. W. G. Berry and ten elders chosen to represent all sections of the Church.

Decisions Made

Following this Conference the annual meeting of The National Committee of United Church Men was held, with Walter B. Cowan, Q.C., Chairman of the Committee, presiding. The decisions made at this meeting included the following:

To hold The Second National Conference of United Church Men at Elgin House in June, 1954.

To plan and conduct in 1954 two Regional Men's Conferences, one in the Altantic Provinces area and a second in Western Canada.

Favoured the holding of annual Regional Men's Conferences in all Conference areas of the Church.

Supported the holding of the Second National A.O.T.S. Convention in Calgary in 1954.

Appointed a standing committee on The Christian and His Daily Work.

Decided to prepare and publish pamphlets that will help Elders and Stewards to understand th responsibilities.

Strongly recommended t Men's groups use as study mat ial: "The Christian and Peace" Dr. A. J. Wilson; and The Ch tian Citizenship Packet.

To give strong emphasis to formation of Presbytery Coun of United Church Men.

To continue to encourage formation of men's groups, incl ing A.O.T.S. Clubs in every P toral Charge.

Rededication

Bolton (Ont.) Church, Rev. M. Boyd, minister, on a rec Sunday rededicated the renova Sunday School Room, and de cated the new Worship Cen The dream of the minister, w gave untiring leadership to Building Committee (Mr. F. Ti ley, Mr. Cragg Wakely and M A. G. L. Neelands), the tra formation was brought about a great deal of work, much o donated. A special Order of S vice had been prepared in wh all sections of the Sunday Sch participated.

The Worship Centre inclu an enclosure built by Mr. Br Snider and Mr. Jack Neelin. interior hangings were of w velour, which formed a ba ground for a three dimensio picture of Sallman's "Head Christ" donated by Mr. and M W. E. Egan, in loving appreciat of their family of two girls two boys, and to all the boys girls of the Sunday School in years to come. Below the pict is a three-cube-base Cross of so brass and two flower vases match, making in all an a inspiring centre of beauty.

Mrs. Neelands was called to front, and Mr. Boyd, express appreciation and thanks for many hours spent in the wo and for untiring interest Christian service, announced her that the Cross was dona by the Board of Stewards in honour. Also an envelope conta ing a cheque was handed to h

Mrs. Neelands was complet taken by surprise, and after a b pause spoke of the joy and sa faction which had been hers fr the work put into the enterpr

Angolan Wins Literary Prize

The International Committee Christian Literature for Afri London, offers a yearly prize the best literary effort on the p of an African. The geograp area to which the 1952 com tition was limited included Congo Belge, Angola, Mozambi and the Cameroons. The pr winner for the 1952 competit was Snr. Oscar Ribas of Luan

Snr. Ribas was born near Canadian mission station of Ch amba, and he and his relatives friends of Dr. J. T. Tucker.

The title of the African no was **A Praga (The Plague)** deals with African life and ever

Toronto "Telegram" Photo

Dr. and Mrs. C. A. Gowans were honoured by College Street Church, Toronto, n the 35th anniversary of Dr. Gowans' ordination and their 35th wedding nniversary. Both received watches. In the above photograph Mr. Dan McGill, Chairman of the Board of Stewards, is seen presenting Dr. Gowans with his watch while Mrs. Gowans looks on.

College St. Church Honours Gowans

Dr. C. A. Gowans and Mrs. Gowans were honoured recently by College St. Church, Toronto, on the occasion of the 35th anniversary of Dr. Gowans' ordination and their 35th wedding anniversary.

About four hundred members of the congregation and a large delegation from Chalmers United Church, Mount Dennis, Dr. Gowan's first pastorate, were present.

Among the guests were Very Rev. George Pidgeon, D.D., Dr. Wesley Hunnisett, Rev. C. Mustard and Mr. Milton Cork, honorary member Board of Stewards, all of whom spoke of the outstanding work of Dr. Gowans.

An Illuminated Address was presented to Dr. Gowans by Mr. Leslie Davenport, Clerk of Session.

Dr. and Mrs. Gowans were presented with gold wrist watches by the congregation of College Street Church. The presentation to Dr. Gowans was made by Mr. Dan McGill, Chairman of the Board of Stewards; to Mrs. Gowans by Mrs. E. Leslie, President of the Woman's Association. Mrs. A. Hazlitt, President of the Woman's Missionary Society, presented Mrs. Gowans with 35 red roses.

Mr. Willard Dean made a presentation on behalf of Chalmers United Church. This was a figurine of the Potter, which he said symbolized the work done by Dr. Gowans in molding the future of Chalmers United Church.

A reception followed the presentations.

Mr. Shorten flies to Harrington Islands

I went down by plane from Sept Isles on Friday, February 13th, and about four hours after eaving the airport here we landed on the ice just off the mainland and about four miles from Harrington Islands themselves. Mr. Bobbitt, our Clerk of Session, met me, as I had advised him when I was coming and had asked him to make some plans to keep me busy during the few short days that I had to spend there. He and the other men of the Church there—as well as the ladies who provided the meals—did most of the work from that point on, and thanks to them I think we were able to reach almost every home of our people during the next week.

After some visiting on Hospital Island on Saturday, the 14th, we opened our Church for two services on Sunday. There were approximately 85 at the morning service—at which time we celebrated the Sacraments of Infant Baptism and Holy Communion. In the evening the congregation was larger and the Church was almost filled. At this service we also had Communion for those who were not able to get in for the morning. After visits to the Grenfell Hospital and to the home of Dr. Hodd as well as taking Communion to the sick, we left the Island early Monday morning by dog team for the mainland.

It is at the different points along the shore that our people live during the winter for the most part, and so we went to "The Sound" on Monday, staying there for services on Monday and Tuesday nights. Here, too, we had Communion Services and three baptisms. After visiting all of the homes in this area, and again taking Communion to a lady who is blind, we left for Cross River, where some more of our families live during the winter months. To get to all these places "Uncle Esau" Anderson, our senior elder, was the pilot, and, though I could not very often see where we were going through the snowstorms, we always got to the places where we intended to go. At Cross River we had service in one of the homes, on Wednesday night, and here another Communion Service. Thursday we made our way back to the Barachoix (plane landing), stopping to visit at Clay Cove and Otter Brook on the way. After a final round of visits at this last settlement, where Mr. Bobbitt lives, we had service in his home Thursday night and gave Communion to those who could not get to any of the other services.

My plans were to go back to Sept Isles on Friday, but the weather was bad and I stayed over, thus having the opportunity for a service again at the Barachoix on Sunday evening. It was a busy time of deep inspiration and uplift. Whether I was able to do much for these people or not remains to be seen, but I do know that they did a great deal for me, and the Christian fellowship of the Labrador is one that we have to experience at first hand to appreciate.

Services held: 7 (two of these being in our Church there); baptisms, 4 (entered in the registers of the Church there); number taking Communion, 131; homes visited, 47.

Church Music School

Under the auspices of the **Porcupine Ministerial Association**, a One-Day School of Church Music was held in St. Matthew's procathedral, Timmins, Ontario. Mr. David Ouchterlony of Timothy Eaton Memorial Church, Toronto, had just concluded his duties as adjudicator at the Seven-Day Porcupine Festival of Music, and remained over to give four lectures on: (1) Music in our Churches, (2) The Organist, (3) The Choirmaster, (4) The vital parts played by minister, Church officers, choir and congregation. Fifty people attended the school, and all benefitted greatly from the instruction of so able a teacher. He concluded the studies by a short organ recital.

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THE MUSIC MAKERS

FREDERICK J. HORWOOD

79. Over the Hills and Far Away

The time has come for our annual visit to Bofindle. Don't tell me there is no such place, because you may come with me and see for yourself. So many people miss that bump in the road that turns our car off the highway on to the road that goes a-winding through the valley for miles, until we come to the little stream that purls its silvery way over golden sand and tiny pebbles, just like Tennyson's brook that you wrote about in your last examination at school. This tiny rivulet divides Bofindle's main street, but you may cross the stream by any one of half a dozen white bridges.

As you may remember, my friend Wesley Bunnett has been Bofindle's minister for several years. When they first came, he and his wife brought everything they owned in one car and a trailer. They stared in amazement at the eleven-roomed parsonage which was to be their home. Former ministers had large families and most of the rooms were occupied. However, during the sixteen years the rooms have filled up one by one, with Shirley, who is almost fifteen, Ted, Binky, and the twins, Peter and Paul. They are just one big happy family, wholesome, friendly and musical, and loved by everyone. But all good things come to an end: The Bunnetts have been transferred to Pendriffy, over the hills and far away. For two whole weeks every member of the family was packing or looking about for things to pack; and when moving day came, it required a van the size of a house to take everything that didn't belong to the Ladies' Aid: odd chairs, a piano, baby furniture, bedding, crockery, hundreds of books, bundles of music, wagons, bikes, a dog kennel (and the dog), an incubator, and two crates of hens. There was no room for the brindle cow, sleepy and affectionate beastie that she is, so they sold her to Hiram Hall.

Of course there was a farewell party, and each of the Bunnetts received suitable presents, and an illuminated address was given the minister and his wife from the congregation. Everyone wished them well, and hoped to have them back for special occasions. Their good wishes were mingled with a few tears. Shirley tried to be her jovial self, but inwardly she found it difficult to say goodbye to her school chums, especially Robbie Cooper, one of that wonderful family of befreckled young folk who not long ago came from Scotland, and are now living in the transformed mansion which they bought from old Mr. McGonigle. But if you think that parting is such sweet sorrow, you should have been in Bofindle on the day when the Bunnetts moved away. Sally's grief was so absorbing that she could scarcely be persuaded to come from her home to say goodbye to Binky and Ted. Binky and she had been inseparable, while Ted and her brother Tommy were marshalled in every foray, whether cowboys or Indians. So the Bunnetts have gone. Only time can tell what changes will take place during the next few years.

The new minister and his family have arrived. No one knew much about him before he came, except that he was married, and that his name was Cooper; as if there are not enough Coopers in Bofindle already! But no one ever dreamed that there were nine children in that family, seven girls and two boys, all with red hair and freckles. The minister speaks with a rather broad Scottish accent, and bears a marked resemblance to Sally's father, the chief engineer down at the mill. How some people can keep a secret! The minister and the engineer are brothers, so all the little Coopers are cousins, and there will be no romantic hours spent in Carnegie Hall, that remodelled chicken-house which served as a good practice studio for Robbie Cooper and Shirley Bunnett.

Now where does Miss Abercrombie come in? For half a century she has taught every musical child in Bofindle to play the piano, and she has no notion of retiring. I wonder what she will say when she finds out that the minister's eldest daughter is a gold medalist of the Royal Academy. Well, Miss Abercrombie has weathered many a storm, and I expect she will continue to teach young children the elementary work, but instead of advising them to go to the city for further study, she will say "Now, my dear, you run over to see Margaret Cooper, and she will help you with the higher grades."

I like Sally Cooper; so does everyone else. She has won the honour of being the May Queen two years in succession, and while she is only at the princess stage in life, no more beautiful queen could be imagined as a winner in a May Festival. Not many weeks ago she wept copiously at the Bunnetts' departure, but she has found another companion in her cousin Elsie. I am sure that she and Elsie are leaning over the side of the last little white bridge just this side of the Church, watching the eddies in the stream that babbles along in little sharps and trebles as it goes on its winding way through Bofindle. The Bunnetts will never be forgotten even if they have gone over the hills and far away. In fact, I can easily imagine in the years to come Ted Bunnett and Sally Cooper leaning over that same little bridge and wondering how much water has passed under it since they played their duet and curtseyed and bowed at Miss Abercrombie's recital.

We are glad to welcome the following new members to the Music Makers' Circle, and hope that many of our large family will write letters to those in their own age group: Myrna Sanders (12), Box 30, Melville, Sask.; Dianne Jones (12) and her brother David Jones (10), Fenelon Falls, Ont.; Maureen Jull (9) and her brother David Jull (8), Fenelon Falls; Carol Keast (10), Fenelon Falls; Jessie Hetherington (11), Fenelon Falls.

Mr. Manley F. Miner is t author of a meditation in a rece issue of **The Upper Room.** H meditation was based on the te "A bird of the air shall carry t voice, and that which hath win shall tell the matter." Mr. Min tells of the way his father band the Canada geese at his bi sanctuary in Kingsville, Ontari with Scripture texts.

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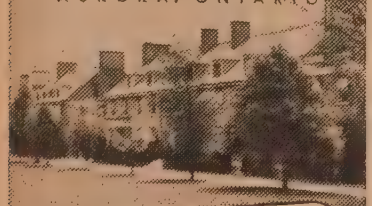

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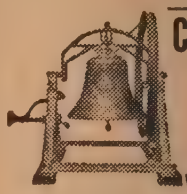

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e Next Coronation

understand that in some erican publications the people England and all others who e taking an interest in the onation of Queen Elizabeth e advised to drink deeply of satisfaction and the exhilara- n which this event was giving them, inasmuch as in all likeli- d there would never be other. A somewhat gratuitous l ungracious admonition to er to a next-door neighbour at h a happy time.

On the other hand, **The New rk Times**, a paper which always als with matters of this kind a spirit and a style which some- nes even surpasses its great ndon name-sake, had the fol- wing words to say, words which arm the hearts especially of ose of us who live nearest to e United States; these words in leading article on June the cond. "The ceremony in West- inster Abbey and the pageantry the streets of London were lemn and splendid. It was uching to hear Elizabeth's fresh ung voice, and none will forget during the years in which 'by d's grace and mercy' she will ign and serve as Queen, all of having shared in the solemnity d the beauty of the occasion. een Elizabeth holds aloft a rch which was lighted more an a thousand years ago by a eat and wise Saxon king, and e will pass it on some day to e bright-eyed little boy who atched in puzzled interest as the own of St. Edward the Confessor as placed on his mother's head. e generations and the centuries e a continuous stream that we e coming from a far horizon and oving forward to future ages." ise and beautiful words from e heart of the great nation, hich in the sight of the angels, as much a part of England as e Yorkshire and Devonshire.

Beyond the Average

Now the average length of the igns of the kings and queens England during the last ousand years has been twenty- e years. But in the improved nditions of the present day, en if the supplication, "May the een live for ever!" which rmed part of the Abbey service, nnot be literally fulfilled, the ign of Elizabeth may extend er a much longer period. And ose of us who have already ed under the sway of six onarchs are not likely to see other coronation.

Accordingly it is quite reason- le that such persons, before ey pass from the scene, should er into the future and give me thought to the enthroning the puzzled little boy of whom e gifted New York Editor speaks with such kindliness. And the question that arises first in the mind is that of possible changes in the ritual of the Abbey service and in the glorious spectacle of the London streets. In the first of these the chief part taken by the clergy of the Church of England, and in the panorama of the street, it was the marching of soldiers, which next to the royal equipage, filled the vision of the beholders. But at least to some of the spectators there must have come the thought that for the last four hundred years, not to go any farther back to find equally impressive language, at least once every Sunday the ministers of the Church of England have uttered the earnest prayer, "Give peace in our time, O Lord!" Nor is there any deeper longing in any heart than for a day when there will be no longer any war-fare, and when there will be no need of warriors.

Already in a measure this end has been attained. England and Scotland have been at peace for centuries. Our own border, one of the longest in the world, is now only a zone of small Custom House formalities; and even in troubled Europe the scenes of possible war-fare are fewer in number by far than in earlier times. If, then, Queen Elizabeth is spared to us for many years, it may be that ere she departs she will see a world at peace, all the armies disbanded, and at the coronation of her son there may be no tramp of armed men, except perhaps on a small scale as a recollection of other days.

Statutes and Ordinances

It may also come to pass that less and less importance will be attached to the persons who are called our rulers and governors. Already we live in a world of laws and statutes and ordinances which came into existence long ago, many of which have served their day, and which we now obey "not of necessity but willingly;" and it may be that instead of parliaments and law-courts we shall need only highly trained administrators. At the time of a coronation of a British sovereign it is the Home, the School, the Day's work, Literature, Learning, the Arts, and Religion, the Religion of the Church and of all its other varied forms, it is to these that special prominence should be given. The sovereign indeed, as it was explained in a splendid article in this paper a few months ago, is no mere functionary of the State, but a priestly personage, solemnly consecrated as the symbol of all that is good and great and sacred in a nation's life; and in the ceremonial of a Coronation all these features or phases of our lives should be represented. The past will be remembered, with whatever of glamour and romance it has bequeathed to us, but the chief place will be given to the every-day life of the people, who in doing homage to a King or Queen, are likewise honouring all that is best within themselves.

Highlands Church, Edmonton, Alberta. Sixty-five Tyro boys and fathers enjoyed the Third Annual Tyro Father and Son Banquet recently. Dr. W. McIver, president of the Fathers' Group, was chairman of the programme. He spoke in appreciation of the leader, Dr. Bruce MacKenzie, and his assistants, Bill Golightly, G. A. McMillan and L. J. Belanger, as well as the mothers, who had provided and served the dinner. Mr. Ellsion Edgar made a speech of appreciation of Rev. Frank Samis for beginning the Tyro movement in Highlands and carrying the main responsibility until it had developed into the strong, healthy boys' work group in the Church it is today. Rev. Frank Samis presented the Silver C Pins to the boys.

Games followed, in which fathers and sons participated.

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Dear Sir.—There is considerable alarm in this country over the ever-increasing number of traffic accidents on highways and streets, and the increase in the insurance rates because of these accidents. Over 75 per cent. of them seem to be caused by one or more of the parties being under the influence of drink; and since it is so hard to furnish sufficient proof, some hours later, many of the cases go unproven. First offences usually draw the minimum penalty, which proves the leniency of the law. To most of these offenders a fine is only a joke, but a term in jail would be no joke if the license were suspended for say three months besides, and for a future offence suspended for two years or cancelled completely. If people were educated to the point where drinking was considered a disgrace it would be much easier to have the law respected. As the law stands at present, all drink that is sold brings a profit to the brewer and also to the Government, and the fines draw revenue to the Government. In car accidents which have been proven to have been caused by one of the drivers being under the influence of drink, all the expenses should be made good by the Brewers' Association and the Government, as they are partners. That would have a wonderful influence in lowering the insurance rates. Until the penalty is made to suit the crime, the public will wink at the law-breaker, and continue trying to evade the law.

Unless drastic measures are taken to check the increase of the traffic accidents, the highways will soon not be safe for decent people. It can very easily be stopped if the law-makers decide to do it—by making the penalty fit the crime.

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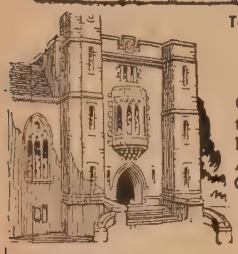

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THE REGISTRAR

Letters

Another Viewpoint

Dear Sir,—We were greatly disappointed and much distressed to read on page four, of the May 1st issue of **The Observer**, the uncomplimentary and apparently rash statements written by our highly esteemed and much beloved Editor, on "Christian Family Week."

I have conducted scores of Mother's Day services. None of them oozed sentimentality or dripped emotion. They were anticipated year by year, and no service had a more wholesome and stimulating influence by way of reinvigorating the congregation's life.

The one thing it was hoped would carry over, at Union, into the United Church was the fire and emotion that had characterized Methodism. There is nothing our Church needs today so badly that its ecclesiastical coldness may be converted into spiritual and moving enthusiasm, and its aristocratic stiffness exchanged for sympathetic, kindly and intelligent understanding fellowship and brotherhood. This is all that will save the Church from defeatism and failure, and turn the tide until there will be no shortage of ministers, and when empty seats will be as hard to find as the proverbial hen's teeth.

Belleville, Ont. J. F. Everson.

The Pension Fund

Dear Sir, — There should be great satisfaction and genuine thanksgiving that the contributions of the people of the Uni Church reached an all time h during the past year. But it r be a matter of surprise to m to learn that, despite the g erosity of our Church folk considerable number of our ol retired ministers are now rec ing LESS annually from Pension Fund than they did th years ago. If this became kn throughout our Church, perh something might be done at next meeting of General Cou to correct a great injustice. any event those who gave generously to the Pension F should know how their gifts being distributed.

Victoria, B. C. W. G. Wilso

World Federation

Dear Sir, — As supporters World Federalism, we were n interested in the questions as by D. S. H., of Edmonton, in letter.

Lord Acton's remark on corruption which accompa absolute power no doubt validity. In Canada, howe there is a division of pow between municipal, provincial federal authorities, and the w structure would be on the s principle.

Any world legislature m provide opportunity for free cussion and debate on alterna means of dealing with spe issues, just as in Canada we h our parliamentary debates, an would be hoped that some pr sion would be made for a de similar to the "Question Ho which the British House of C mons has used so effectively.

Provision also would necessa be made for amendment and r sion in the constitution, just a the present U.N. charter (wh is not a governmental const tion) Articles 108 and 109 prov for amendment and revision.

While the British Comm wealth in the past has show high degree of co-operation flexibility in its relationships w in itself without an institutio framework, one should not o look the fact that the polit leaders, generally speaking, h been trained in a common guage and common tradition. W lesser use of that central train ground on the part of some m bers of the Commonwealth, would not wish to count heavily on future events.

The matter of "contract out," we admit does worry However, the fact is, whether like it or not, we can't cont out of the human race (with by suicide breaking the law), we are living in an age when solution to our basic proble goes far beyond our own geogra ical limits.

Toronto World Federalist
(Mrs.) C. B. Wrenshall
Corresponding Secreta

ast Push Toward chool Objective

Two Conferences of the Church ve sent in more than 90 per it. of their objective towards new United Church Training hool, and a third has almost ached 90 per cent. Nationally $500,000 has been passed! On ly 1st, $525,000 had been eived. This includes $15,000 the grant voted at the recent etings of the Dominion Board of Woman's Missionary Society. contribution of $2,500 towards rnishings has also been made The Robert Simpson Company. With the total objective so ar, a further spurt of activity the part of everyone who has t completed the campaign ould push it over the top.

Plans for the new building are so progressing favourably. A oposed new city by-law regard-g the proportion of land which n be used for the building itself d the amount of land left at the t lines, has required securing dditional property. This has layed proceedings but the archi-ct is working on final plans, and ere will now be accommodation r more students than originally anned. It is expected that build-g will commence in August or rly September.

Every day contributions are ing received from charges hich are sending the second or st installment towards their jective. Contributions are also ming from charges from which word had been received prev-usly, including a cheque for ,800 received on the day of riting. A number of Churches hich had reached or exceeded eir objective have continued ith the project. One Church with objective of $1,360 has already ubled its amount, and more is ing sent. Another Church with target of $525 had sent in $732, d another $15 arrived recently indicate that they were still ncerned to see the campaign ccessfully completed.

At least $75,000 still needs to raised. Now is a good time to t.

Miss Christie, Principal

The Board of the United Church aining School at its meeting on ne 11th, regretfully accepted e request of Mrs. J. D. H. itchinson to be released of the erous duties of the Principal-ip of the School, after a period eight years, during which the mpaign for a new building has en carried almost to completion. rs. Hutchinson will continue to ve instruction in New Testament.

Miss Harriet Christie, who has en Dean of the School and cretary of the Campaign Com-ittee, was appointed to the Prin-alship as from July 15, 1953. ss Christie has been a member the staff since September 1948.

Miss Katherine Hockin was pointed Director of Studies, a nction which she has already rformed in part for one year.

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W. Harold Young.

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INDIANS

(*Continued from page 15*)

enrolment increased, the missionaries found it more and more difficult to finance their Boarding Schools, and finally in the early nineteen hundreds the Churches appealed to the department for aid. The Boarding School became a Residential School.

Of the 66 Residential Schools now in Canada 21 are Protestant and 5 of these are United Church. Classroom instruction must conform to the calendar prescribed for schools in the province within the boundaries of which the school is situated, and such instruction is directed to the all-round development of the child. His experiences in the classroom combined with his experiences outside the classroom should lead to normal growth that is continuous, purposive and involves the whole child. Since the residential school is "home" to the child for ten months of the year (some must stay all year and for several years), factors such as their physical well-being, general health habits, and out-of-classroom influences are given a great deal of attention. No one can measure the value of the work accomplished by the missionaries of the Churches in establishing and operating for the past seventy-five years the Residential Schools for Indian children. An official of the Indian Department said to me, "When I visit on a reserve I can pick out every home where the parents or grandparents have attended a Residential School."

Emphasis on Day Schools

Families like these are now ready for and desire day schools and there is an increasing number of children seeking enrolment. As a result the Indian Department, while keeping in repair existing buildings, is placing more and more emphasis on the construction of day schools, so that now there are 390 in operation. Last year 46 were completed. A recent issue of the **Free Press** stated that tenders had been let for a fully modern four classroom day school to be built at The Pas, Manitoba, at a cost of $130,000. It is also to have a manual training shop and a home economics room. A few days later another article in the same paper said that the Indians of The Pas Reserve, one of the largest reserves in Manitoba, plan to build a community hall by voluntary effort near their new day school. A few short years ago these were a people of the trap-line and canoe. Few, if any, had permanent homes and community effort was non-existent. Now we find a changing picture. Many are establishing permanent homes and they are developing a pride in their reserve and a belief in their ability to have a prosperous and well-appointed community for themselves and their children. But in this new era of day schools the residential school will still have a place, and to it will come orphans, children of poor or broken homes, and children of parents who have no permanent home for many months of the year.

Photo by Editor

Two Indian girls at the File Hills Residential School take the day's bakin bread from the oven.

The third phase of Indian education today is the steady increase of Indian children attending non-Indian schools, and this is particularly encouraging. In the past three years their number is almost double, so that now 2,365 are in attendance. This figure when broken up shows that 99 are in special courses such as commercial, medical, normal, nursing, etc., 11 are in university, 1,091 are in high school, and the remainder are in the elementary grades.

Dewey has defined education as a "process of continuous growth." The first missionaries and teachers worked among a people who had no tradition of education; a people who lacked any confidence in their ability to compete with non-Indians in occupations requiring education and responsibility; and a people who lived on a lower socio-economic level. And there was always and still is, the language problem.

The Results

Today this whole social setting is changed and is changing. The Indian peoples have different ideas, ideals, tastes and standards due in the main to the teachings of missionaries and Residential Schools. Factors such as the radio, newspapers, cars, movies, and the numbers of Indian youth who served overseas in both wars must also be taken into consideration. The history of the Indian schools has shown that they have been a most effective instrument in improving the cultural heritage of the Indian peoples. Our aim is two-fold; first, to prepare the children for social competence in a democratic society that is basically Christian; second, to so prepare the children that they may some day help to improve our present society. Our Indian Protestant Day Schools need teachers, trained teachers, who are willing to give service above self; and our Residential Schools need both teachers and staff to continue and aid in this worthwhile task.

Evangelistic Leaders, Whitby

The Sixth Annual Confere on Evangelism to be held at Ontario Ladies' College, Whi Ont., September 2nd to 4th, be led by three of North Ameri top-level evangelists: Dr. Cha B. Templeton, Dr. James Clarke and Dr. Harry Denma

The Rev. Charles B. and stance Templeton will begin t four months in Canada of 1 by attending the Whitby Con ence as leaders. They will le there by plane for their first sion — Edmonton — which be on Sunday, September 6th. T other missions will be condu as follows:

Belleville—Sept. 27th to Oct.
Fredericton—Nov. 1st to 15t
St. John's, Nfld—Nov. 22nd t
December 6th

At Whitby, Dr. Templet subjects will be "The Theolog Evangelism" and "The Evan istic Imperative."

Dr. James W. Clarke of Second Presbyterian Church, Louis, is a Scottish Canad whose ministerial record in C ada, including a pastorate in K Church, Winnipeg, is well kno Dr. Clarke will give two addres "The Evangelist's Message" "The Evangelist's Conviction."

Dr. Harry Denman, the ex tive secretary of the Board Evangelism of the Metho Church with headquarters Nashville, Tennessee, will four addresses on Evangelism

Recently Dr. Denman's Bo moved into their new $900, building in Nashville, Tennes Here the Board has provided apartment for its bachelor iti ating secretary, who since early part of World War II lived literally out of suitcases with no permanent abode, even a steadily reserved h room in Nashville.

The chairman of the Wh Conference will be Dr. Ja Semple. The devotional addre will be given by Rev. Nor MacKenzie and Dr. Emlyn Da

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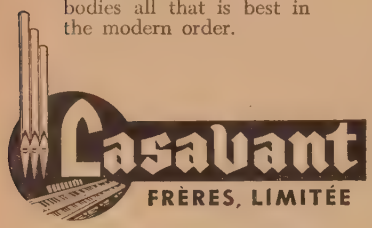

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REUNION

(*Continued from page 5*)

Rome. It was the Eastern form which penetrated Russia on the encouragement of Peter the Great. The Eastern Church is now known as the Eastern Orthodox Church. Part of it looks to Istanbul as its spiritual centre; the other part comes under the Patriarch of Moscow. In the United States there are a few Eastern Orthodox Churches that are independent of either See.

Eastern Orthodox Position

The Eastern Orthodox Church holds that it alone is the one true Apostolic and Catholic Church. It was Rome and not Constantinople that separated from the true Church. Since Protestants broke away from what was a false Church and have never known the true Church, a certain indulgence may be shown towards them. This means logically that the great missionary impulse of the Protestant Churches, which followed hard upon the Evangelical Revival of the Wesleys, resulting in a rapid spread of Christianity throughout the nineteenth and twentieth centuries, took place outside the Church. Several Orthodox Churches are members of the World Council of Churches. Their representatives are scholarly, courteous and brotherly. They speak for a Church which has something to teach us in the realm of doctrine and has a rich contribution at our disposal in the field of liturgies. Yet the fact remains that in all conversations relative to Faith and Order, the representatives of Eastern Orthodoxy are bound by the logic of their absolutism.

The Anglican Position

The Anglican position is that the three-fold order of the ministry must be regarded as an article of faith and is part and parcel of the doctrine of the Church. Thus the Anglican fellowship of Churches, which accepts Canterbury as its nodal point, cannot recognize as valid the ministerial orders of non-episcopal Churches and do not openly allow their communicants to partake of Holy Communion at the altars or tables of Protestant Churches. Anglican Churches recognize the Roman, Eastern Orthodox, Old Catholic and Polish National Catholic bodies as branches of the Holy Catholic Church. The mother Church of England is in full communion with the Lutheran Church of Sweden, since the latter body has retained an unbroken succession of Bishops, although the Church of Sweden does not believe in the doctrine of apostolic succession through the Historic Episcopate. Anglican Churches, with the consent of the Bishop concerned, and under well-defined conditions, may and do invite members of Protestant Churches to partake of Holy Communion at their altars. The great majority of Anglicans are never so ungracious as to openly un-church their Protestant brethren. Anglicanism is well represented in the World Council of Churches and their representatives play a prominent part in ecumenical discussions. Yet the fact remains that the insistence of Anglican Churches on ministerial Order as an article of faith places them in an absolutist position. The Anglo-Catholic party denies the full logic of papal infallibility, but it none the less affirms the indelible character of the priesthood. Rome in turn pronounces the Anglican Church as schismatic and its orders invalid. It is well to remember that Anglicanism is not a closed system. It may move finally in one of two directions. It may split. It may disappear in some larger integration. It may bring about a large measure of inter-communion through an acceptable doctrine of the episcopate. It may be forced for years to come to exercise its own peculiar strength and genius simply to maintain its own unity.

U.S. Baptists and Missouri Lutherans

There are Protestant Churches which hold an absolutist position. The Southern Baptists of the United States refuse to join the World Council of Churches and the National Council of Churches of the U.S.A. The Church to them is the local assembly of immersed believers, and no step must be taken to pervert this assumed New Testament pattern of the Church. Recently the Northern Convention of Baptists in the United States voted to raise $8,000,000 to build three hundred new Churches with the proviso that all such new Churches shall be total immersionist, closed-membership congregations definitely related to the American Baptist Convention. This means that the baptism of non-immersionist Churches cannot be recognized as valid. Even the Church of Rome recognizes as valid any baptism where the trinitarian formula is used and the intent of the sacrament is carried out. The Missouri Synod of Lutherans insist that the true mark of the Church is to be found in its doctrine. Thus a Church which will not subscribe to the Augsburg Confession is not a Church with which the Missouri Lutherans can have fellowship. Not all Lutheran Churches go that far. Many of them are making their contribution to the ecumenical movement. Yet, to a still great extent confessional Lutheranism is against intercommunion at the Lord's Table on doctrinal grounds.

The United Church of Canada

The United Church of Canada believes that ministerial order is Order. In the words of Dr. John Mackay of Princeton: "That order is best in a given time and environment which is most fully loyal to the spirit of the New Testament Church." Our Church does not question the validity of any other Church Order if "their ordination was intended to be within and to the ministry of the Catholic and Universal Church . . . performed by the authority charged with the

(*Continued on page 27*)

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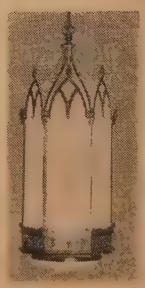

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PEACE

(*Continued from page 2*)

the other side of the barricades? Education for peace must be bilateral as well as unilateral. True education involves mutual understanding, and mutual understanding is impossible when groups are kept in guarded isolation and where there is no freedom of discussion between peoples as between governments.

Beyond all this, the lovers of peace, even in the more or less literate West, find the pursuit of peace infinitely complicated by the moral confusion of the century. We live in an age of unreason, in which the concept of moral relativity has destroyed any sense of even approximate absolutes. Today the amateur moral philosopher insists on exercising his right of private judgment in matters which have both puzzled the alleged expert and which continue to puzzle him. The less sensitive such amateurs are to the complexity of the issues, the more blatantly they enunciate their affirmations. One group, the starry-eyed, insist on Utopia here and now; others priding themselves on their realism and with equal stupidity, minimize the moral issues at stake—issues which alone separate man from the beasts of the field. The **idealists** thus get in the way of the realists, ignoring practical considerations, minimizing the clear lessons of history, overlooking the weaknesses of human nature. The **realists**, on the other hand, flout the idealists with their main concern over forms of economic or political organization, their insistence that nations are of necessity guided primarily by their "national interest," and with their seeming deficiency of any trace of what might be called a social philosophy.

The ethical problems confronting those who would work for peace are extremely complex. Even so outstanding a thinker as Dr. Albert Schweitzer seems to have difficulty in evolving his system based on "reverence for life." In a recent and important article in the **Saturday Review of Literature**, (issue of June 13), Dr. Schweitzer admits that ethics "is today no longer able to count on the support of a conception of the world which would serve as its justification." (Did it ever?) He seems to fall back on a type of mysticism based on the will-to-life and hence on the obligation "to respect all will-to-life about me as equal to my own." In some such way he would fuse egotism and altruism, and develop a species of piety by recognizing that the "world is our spiritual destiny" however it may escape our understanding, and that we must conform to it even if we do not submit to it! One frankly doubts if even such a noble synthesis offers the way out of our moral confusion, unless we are prepared to envisage some sort of "supernatural" order beyond all the phenomena of living matter called the universe. The natural order may postulate a philosophy of dog-eat-dog, a bitter struggle for life, in which the weak go to the wall and we should help them to go there, but what can we postulate regarding the supernatural order, how can we make such an order the foundation of our faith in the abolition of war?

Is Education the Answer?

The problems that confront those who would promote education for peace are all-embracing and cover politics, economics, philosophy, psychology, ethics, sociology, even theology. Who is sufficient for these things, and who are willing to press forward, beyond the necessary surface questions, to the ultimate problems that must be answered? We cannot therefore be too hopeful that education alone is the answer. As the old Negro spiritual puts it: "everybody's talking about heaven ain't going there," and a great many of those who advocate education for peace may prove blind leaders of the blind. Even if education were the only adequate answer—and perhaps it is—the task may involve a much longer period to fulfil it than we may be allowed.

Nevertheless, we must try, preserving in our own lives some sort of synthesis between the idealistic and the realistic approach, seeking in so far as in us lies to share our own thinking with others, even as we encourage them to share their thinking with us. Of course, there are countless agencies today which seek to expand our vision of the world in which we live. There are books, magazines, newspapers and even s
what expensive "intellig
digests" which provide info
tion stealthily obtained but v
is often of high significance.
there are commentators and
mentaries in the field of televi
radio and motion pictures v
keep us informed — or n
formed of events happenin
the world and interpret—or
interpret — the significance
these events. Pamphlets are is
by the hundreds, even thous
We try to keep up with them
then find, somewhere in
limited living quarters,
place where we may store
for future reference. No
person can possibly hope to
all the reports issued by
United Nations and its subsi
organizations. We tried to
for a time, but eventually h
fall back on summaries.

Church Study Groups

If the churches really
peace, they ought to esta
study groups in every cong
tion, meeting regularly and
and enrolling the brightest
most honest minds in the co
gation. But such groups, if
are not to do more harm
good, require a great dea
humility on the part of the
ticipants, and an even gr
humility as well as understan
on the part of the leaders.
out such humility, there wi
no adequate skill in disting
ing truth from propaganda, a
problems from noble-sou
nonsense, facts from "seman
Perhaps, it is well to remind
groups at the outset that th
religious conviction may p
in the last analysis, the gre
assurance of the possibilit
securing a warless world,
that truth is contingent on
kind of religion that is devel
since few of the problems
confuse us today are not r
in some form of religio-cul
antagonism. Even the East-
split goes back to the t
division of the Roman Empi
the years following the four
of Constantinople, to 1054*
all that, to 1453 and the pa
of the second Rome as one o
two capital cities of Christen

For many of the facts, rec
may be had to the Can
Institute of International A
which publishes a variety of
ful pamphlets and special rep
to the United Nations Associ
in Canada and other si
organizations. But no grou
not even the schools—can d
the country as a whole wh
needed in education for
what the churches could
they would. For men and w
today need more than the
but the facts **plus** a social
osophy which will enable
to sort out the facts, eva
them, and thus prevent the
meaning disciples of the P
of Peace from going down
alleys or even selling out
birthright for a mess of potta
even for a pot of message!

* In this year the Papal Legate fo
laid on the altar at Saint Sophia
excommunicating the Patriarch of Co
tinople, thus splitting the Christian C
in two.

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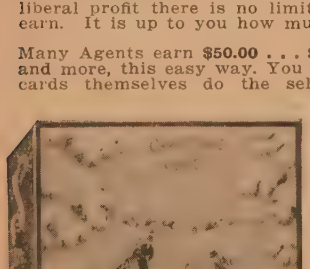

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.....

DUCATION

(*Continued from page* 3)

nust provide the opportunity uch an education for its young ple and that in maintaining ools and colleges of this dis- tive type it not only fulfils this y but also provides a needed istian witness in this whole d.

In affirming this position, the urch clearly recognizes the nary responsibility of the State public education. We have no ire to set up a competitive tem under clerical domination l supported out of public funds. seek rather a relationship of tual co-operation and stimula- n."

n direct support of all its edu- ional institutions the Church l provide this year the sum of 33,000 through the Missionary d Maintenance Fund. This is, course, only a small part of eir operating costs, the insti- ions themselves providing the st, and it surely represents a ry modest investment on the rt of the Church as regards e of its most genuinely basic terprises.

EUNION

(*Continued from page* 24)

ercise of this specific Church wer within the ordaining com- nion . . . and accompanied by ayer and the laying on of hands such as have themselves been dained similarly." We are will- g to accept episcopacy for the od ordering of the Church if it ll further the cause of union. e have never closed our minds the fact that new structural ssibilities for the Christian urch may yet be devised as it eks to build "an habitation of d through the Spirit." We wel- me to the Lord's Table the embers of all Churches who are esent and desire to commune.

There is only one bar positive down by General Council rela- e to union negotiations. "We nnot, either now or at a later ge, accept any implication ich casts doubt upon our heri- ge in the Holy Catholic Church, upon the reality of our ministry a true and effective ministry the Word and Sacraments." rough our ministry men and men are confronted with the ing Christ and sanctified in m in history. Christ is present en our ministers preach the ord and administer the Sacra- ents. He is the same Christ who present in Churches with other nisterial forms and definitions the Sacrament. And where rist is present in His fulness, ere is His Church. We believe is presumptuous for any Church say that the Sacraments of other Church are not real Sacra- ents. It is our belief that wher- er the presence of Christ can be cognized in a Christian society, gives Himself in its Sacraments d where He gives Himself we nnot speak of grace that is more less. If, for example, our ex- me Anglo-Catholic friends insist that our Sacraments are efficacious but invalid, then by the same token Anglican Sacraments may be described as efficacious but invalid, since validity in the strictest "catholic" sense means that which carries the authority of the whole of the Catholic Church.

We have set forth several absolutist positions that present an almost insuperable barrier to a united Church, and that in a day when the institutional Church is caught up in tremendous world revolutionary upheavals. Perhaps the problem will yield to prayer and further study. Perhaps the Church will have to suffer before it will be purged of pride and arrogance. For as things now stand there are Churches that will have to surrender some of their absolutes, or we who have sought to be catholic within the Reformed Church will have to deny our heritage and convictions. The odds against our doing so are prohibitive.

Encouraging Signs

Yet, all these observations are geared to a short-range view of history. There are encouraging signs on the horizon. The formation of the World Council of Churches is one of them. And in all Churches, even including the Roman Catholic, there is an increasing number who, in the words of Charles Clayton Morrison, "have set their hands and their hearts to the great task of giving back to Jesus Christ the Church of which our sectarianism has robbed Him."

New Bells

King St. Church, Trenton, Ont., Rev. G. J. Minielly, minister. Schulmerich Carillonic Bells and Automatic Roll Player were recently dedicated. This gift was made jointly by Mr. N. J. McNair in memory of his wife, and by Mrs. J. A. Sutcliffe in memory of her husband. The minister conducted the service of dedication.

The Schulmerich Carillonic Bells are played from a keyboard attached to the organ console and may be sounded either in the Church auditorium or from the tower. The Automatic Roll Player is designed to play plastic film rolls on which have been recorded selections played on Carillonic Bells by well known artists. The Automatic Roll Player is heard each evening during the week.

The music from the tower can be heard all over the town and has brought forth many favourable comments re the Message of the Bells. G. J. M.

Receives Hood

Professor David Owen, who received his Doctor of Divinity degree from United College, Winnipeg, Manitoba, this spring, was presented with his D.D. Hood, by Augustine United congregation. Dr. Owen, who for 20 years has been Professor of Philosophy at United College, has also been a member of Augustine Church since 1936, and an elder for some years. The presentation was made at a Sunday morning service by the minister, Rev. Geo. R. Service. Following the presentation, Dr. Owen preached the sermon.

Calls

Montreal Presbytery has given its concurrence to the following calls: From St. Andrew's United Church, Chateauguay, to Rev. Rayburn Hugh McColl of Ocean Falls, B.C. From St. Eustache-sur-le-lac, to Rev. J. Stanley Kennedy, of Arva in the Middlesex Presbytery, London Conference. From St. Andrew's United Church, Three Rivers, to Rev. Guy W. Case, of Cushing, Quebec. From Cushing-St. Andrew's East pastoral charges to Rev. J. Ralph Watson. From Huntingdon United Church, to Rev. R. S. Beal of Wesley United Church, Montreal, Que. A. B. L.

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Group Captain the Rev. R. M. Frayne

Death came as a profound shock to a host of servicemen and United Church people throughout Canada, as one of the best known padres of the armed services, Honorary Group Captain R. M. Frayne, C.D., D.D., was suddenly stricken while returning to Ottawa from a day at his Rideau Lakes cottage.

While putting his car in the garage of his Carling Avenue home, accompanied by his wife, he was stricken by a heart attack, dying instantly.

Only the previous week he had played an important part in Coronation services, and had attended a conference of chaplains in the United States.

Appointed Principal Protestant Chaplain, R.C.A.F., in 1946, Group Captain Frayne joined the Air Force in 1941. He was first posted to Rivers, Manitoba, and in 1942 went overseas. His promotions which led him to the top ranking position came rapidly.

Born at Stonewall, Manitoba, in 1902, he received his early education there and later at the University of Manitoba. Graduating from the university with the degree of Bachelor of Arts he attended Wesley College in Winnipeg, where he studied theology.

Ordained into The United Church of Canada in 1926, he was the first minister of Atlantic Avenue United Church and later Sparling United Church in Winnipeg.

He married the former Winnifred Hubble at Winnipeg in 1930. Since coming to Ottawa Group Captain and Mrs. Frayne had been closely associated with Westboro United Church. Until earlier this year, Mrs. Frayne had been the Church's choir director and organist.

Group Captain Frayne was a vice-president of the Ottawa Music Festival, chaplain of the Ottawa Lions Club, and a member of St. Andrew's Lodge of the Masonic Order.

Surviving in addition to his widow, are a son and daughter. His son, Robert, graduated from Carleton College at the recent convocation exercises. His daughter Gwynneth, also a student at Carleton, is now at Banff for the summer.

At the Montreal and Ottawa Conference sessions in Montreal, tribute was paid to the beloved padre.

Thursday afternoon, June 12th, representatives of the three services—Navy, Army and Air—the Lions Clubs of Ottawa and district, the Canadian Legion and the Masonic Order united with friends in an impressive last tribute in Chalmers United Church, which was filled to capacity.

In a moving and eloquent tribute, Very Rev. John W. Woodside said that Group Captain Frayne epitomized the happy warrior.

Sunday morning in Westboro United Church, at a memorial service which was held in conjunction with services in Atlantic Avenue and Sparling United Churches in Winnipeg, Rev. Donald Bruce Macdonald said Group Captain Frayne's personality "was as radiant and colorful as the robes he wore with such distinction." It was fitting that instead of flowers being sent, donations were made to provide a memorial bursary, which was being established at his college, United College, Winnipeg, to assist young men in the preparation for the Christian ministry. More than $500 has already been subscribed.

J. R. M.

Rev. David Hugh James Marshall

Mr. Marshall was born in North Pelham, Ontario, in 1876 and died in Saskatoon on December 20th, 1952. His early education was attained in the Beamsville Public School and St. Catharines Collegiate Institute. He graduated from Queen's University, in Arts, in 1904 and was granted the degree of Bachelor of Divinity in 1907.

As a student he served on mission fields in New Ontario and British Columbia. After graduation Mr. Marshall served the Presbyterian Church in Alberta at Lloydminster, Didsbury and in South Calgary where the Presbyterians and Methodists had joined forces several years before Church Union was consummated.

Ill health obliged Mr. Marshall to give up the active ministry, but he did not give up his active interest in religious and philanthropic work. He came to Saskatoon in 1924 and was Principal of the Success Business College for a quarter of a century. Here his work was given wide recognition as had his leadership in the Church. He was the first Canadian to be honoured with membership in the Institute of Private Secretaries, London, England.

Although Mr. Marshall's professional work was heavy, he gave himself wholeheartedly to many outside worthy causes — Bible Society, Boy Scouts, Rotary Club, Queen's Alumni, United Nations Society, in all of which he held executive positions.

But in all and above all Mr. Marshall was a Christian who never forgot his vows of consecration to his Christ and his Church.. He attended faithfully the Courts of the Church. For years he was treasurer of the Presbytery. For twenty-eight years he was an elder in Westminster Church. He supervised the early work of Bethel United Church, Saskatoon, and organized the first Sunday School in that area. He never refused to help a fellow minister if in need of temporary pulpit supply.

As a Christian he was exemplary. As a citizen he was motivated by the highest ideals. To his friends he was loyal. To his wife and family he was devoted and true.

Mr. Marshall left to mourn his passing his wife, Elizabeth Carlton, and three daughters, Mrs. R. J. (Jean) Tracy, Dr. Marion Marshall and Mrs. S. W. (Margaret) Sibbald.

Mrs. Thomas Constable

Mrs. Thomas Constable passed away at her home in Merrickville, Ontario, on the 15th day of April, 1953, after an illness of five years, the last week of which she was confined to her bed. Always cheerfully doing what she could to help anyone in the time of need. She loved nature and her garden. Her seeds for spring planting had been carefully selected and made ready. No one but her Saviour knows how she suffered at times, but she always had a sweet smile for everyone. She was eighty-two years of age, and lived a long life of devoted sacrifice to her loved ones. She has gone to join a loving husband, a son of the late Rev. T. W. Constable, who was called to his eternal rest thirty years ago. She was a Life Member of the Woman's Missionary Society, a loyal member of the W.C.T.U., and an active consecrated Church worker. For the past few years, her illness having become more intense, she was more closely confined to her home. During her last few days of earthly life, her heart gradually grew weaker, and she passed peacefully away, leaving a wonderful example of devoted loving service to her family. She leaves to mourn her passing, Frances (Mrs. Roy Richardson), with whom she resided, a grandson, Edward Richardson, whom she loved greatly, another daughter, Lillian (Mrs. John R. Dodge of Detroit, Mich.), a son, Albert A. Constable of Grimsby, Ont., three grand-daughters, Jackie, Lillian and Alicejane, and three great-grandchildren.

The funeral services were conducted by her pastor, Rev. W. H. LeGrow, assisted by a former pastor and friend of the family, Rev. W. E. Wright of South Mountain, Ont. She was laid to rest beside her husband in the home cemetery at Shanly. Truly it can be said of Mrs. Constable that "She hath done what she could."

Mrs. F. R. Matthews

Bertha Elizabeth, beloved wife of Rev. F. R. Matthews of Gould, Que., was born in Carbonear, Nfld., in July, 1873, and died in the General Hospital, Sherbrooke, Que., on April 17th, 1953. She was one of eight children born to Robert Maddock and his wife, Amelia Guy. One survives, the youngest, Mrs. Hollingsworth of St. John's.

Mrs. Matthews attended school in her home town, with Dr. Robinson as Principal. She went to the Methodist College, St. John's, and later the Ladies' College, Sackville, N.B., devoting herself to the Fine Arts in general. She was a teacher in Heart's Content and her home town, being married from her home Church at Carbonear by Dr. Dunn, pastor, and President of the Conference, assisted by Rev. Solomon Matthews, father of the groom, in July, 1902.

Three children are living, Marion, wife of Dr. T. A. Cadman of Sherbrooke; Emma, wife of Mr. G. B. Bradford of Noranda, Que., and Dr. Fred of the Research staff of C.I.L., McMasterville, Que.

Mrs. Matthews devoted her life to her home and her Church. Since childhood she was in the Sunday School as scholar, as teacher, as superintendent, till laid up by a heavy cold in November, from which she did not rally. She gave her soul to W.M.S. work from its inception; she gave of her voice to the choir, sometimes as organist, and always to the musical training of children. Often through the years she has been reminded that her influence and authority remain. Only recently she had a wonderful letter from one who was taught music and influenced over sixty years ago whom she had lost sight of during the years. She was truly ordained of God to the ministry of souls.

The funeral service was conducted in the United Church, Lennoxville, by Rev. Roy Stafford, Chairman of Presbytery. Rev. L. Outerbridge, Ph.D., pastor, read the Lessons from the Old Testament, one of which was The Virtuous Woman which closes the Book of Proverbs, and Rev. T. D. Everett of Trinity Church, Sherbrooke, from the New Testament. The hymns were Whittier's "When on my day of life" and Henry F. Lyte's "Abide with me."

Eighteen years were spent in the work of Lennoxville United Church and congregation. Mrs. Matthews is laid to rest beside her daughter, Gwendolyn, in the Malvern Cemetery there. "Blessed are the dead who die in the Lord." F. R. M.

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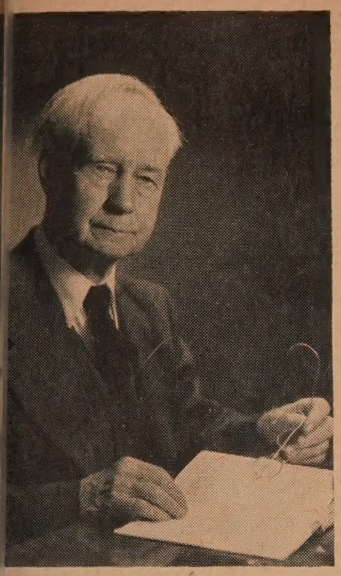

Rev. Jas. P. Berry

Rev. James Prior Berry

On January 14th, 1953, James Prior ry died in Edmonton, Alberta, at the of eighty-five. Born in Bowmanville, tario, in 1867, he attended Albert Col- e, Belleville, before going on to Victoria llege in the University of Toronto. He duated in 1899, receiving a B.A. degree h Honours in Philosophy. He had been ained in the Bay of Quinte Conference Lindsay, Ontario, the previous year, and ved on various circuits in that area.

In 1905 he married Christine Agnes Kelly Orillia. Two years later he left Hampton go to Alberta, where they made their ne for the rest of their lives. Mr. Berry s in charge of the pulpits in Langdon, gh River, Crossfield, Strathmore, Cal- y, Camrose, Clover Bar, and Coronation. llowing his retirement in 1935, Mr. and s. Berry moved to Edmonton, where he came well known in many city Churches a supply minister.

A member of Metropolitan United Church many years, his last official act was his ticipation in the Church service on June , 1952, on the 54th anniversary of his ination. On that occasion he shared the pit with a life-long friend, Rev. R. E. lay, also of Metropolitan Church, who s ordained at the same time and place. Much of Mr. Berry's time since his rement was spent in preparing a history the early days of the fur trade in the st. He was one of the small group of ple instrumental in establishing a mus- n in the pioneer MacDougall Church, first log building to be erected outside walls of Old Fort Edmonton in 1871.

Those who knew J. P. Berry will not get his twinkling humour, his warmth l gentleness, his unassuming wisdom ich drew people to him. Wherever there re children, lonely shut-ins, or people in d, he was there, up to the last few days his life, living out happily one of his ourite mottoes, "Wherever you are be there."

The funeral took place in Metropolitan urch with Rev. Reid E. Vipond officiat- , assisted by Rev. R. McElroy Thompson, former pastor, and Dr. G. H. Villett, airman of Edmonton Presbytery and sident of the Alberta Conference. Burial s in Clover Bar Cemetery.

Mr. Berry is survived by two daughters, len M. Berry, Edmonton, and Doris J. ry, Toronto. Mrs. Berry died two years . Two brothers, Samuel and John, live Orono, Ontario.

Rev. Walter Edwin Pescott, D.D.

Walter Pescott was born in Gurnsey, annel Islands, in 1860. His background his father's side was English and glican, on his mother's, Norman French l Huguenot. In appearance and tempera- nt he distinctly favoured the maternal in. His early life was strongly influenced Methodism, prominent in Gurnsey owing the personal visitations of the evangelist n Wesley.

Coming to Canada in 1880 he became a bationer in the Methodist ministry in 83. He was ordained in 1891 having anwhile graduated in arts at Victoria iversity, which later conferred on him degree of D.D.

Dr. Pescott was preeminently a preacher. was an exponent of spiritual living. spoke with insight and conviction and h passionate earnestness, sometimes with lting tenderness and again with burning lignation. He moved and won and en- ntened his hearers.

In the year following his ordination after months in a village charge, he was sent to Centenary Church, Hamilton, to fill out the year, where Dr. Ezra A. Stafford, one of the foremost preachers in Methodism, had died.

His numerous pastorates attest the same high qualities — Waterdown, Burlington Plains, Port Colborne, Centenary and Emerald St. Churches in Hamilton, Simcoe, Galt, Wesley Church Vancouver, Fort Rouge Church Winnipeg, Bathurst St. Toronto, Central Church Windsor, Dundas Center London, Kitchener, Wesley Church Hamilton, and Orillia.

Dr. Pescott had a keen appreciation of the social implications of the gospel and presented them with force and courage. While pastor at Kitchener he was haled into Court for some utterance re the liquor business that went home. He met the challenge, acted as his own counsel and won the case.

When on retirement he settled in Toronto he became a frequent and valued representative of the Ontario Temperance Federation. Later he removed to Guelph to be near his daughter. Here he died on May 2nd, 1953, after a brief illness. He was in his ninety-third year. Thus ended a long life of devoted service to Christ his Master and to his Church.

In 1892 he married Miss Mabel Hardy of Hamilton, an exceedingly helpful lifelong partner. She, their only child Aleda (Mrs. A. E. Ledingham), and three grandchildren, all of Guelph, survive him.

The funeral service was conducted in Dublin St. Church, Guelph, by the pastor, Rev. E. E. Baskier, assisted by Rev. A. E. Black, Dr. J. E. Todd, and Rev. A. J. Irwin, D.D. The interment took place at Dundurn Cemetery, Hamilton.

A. J. I.

Rev. Archer Harrison Booth

Rev. Archer Harrison Booth, Ph.D., suffered a stroke and died two days later among friends of 25 years' standing in Vancouver, B.C. Interment took place in Forest Lawn Memorial Park following a service conducted by Rev. Reginald Laysel of the Glad Tidings Temple.

He was born in Waterloo, Que., January 22nd, 1871, and received his early education at the local academy. Deciding to study for the ministry, he was given work by the Methodist Church, received on trial at Conference of 1898, and was stationed at Blind River, Algoma. He attended Victoria College in 1901-1908, receiving his B.A. and B.D. degrees and also the Gold Medal in Divinity. He was a great student. Rev. Archer Harrison Booth was ordained June 13th, 1909, in Toronto. He remained single throughout his life, but he brought up a boy to manhood, and officiated at his marriage.

After ordination Dr. Booth went to Earl Grey, Sask., where he had taught school the previous summer. Here his two younger brothers joined him and they all took up homesteads in Saskatchewan. After proving his, Dr. Booth entered upon many years of teaching and preaching throughout the Western provinces. He kept in touch with pupils and friends by correspondence until they numbered many hundreds. Always the student, Dr. Booth received his Ph.D. in June 1942, when 71 years of age. In November of that year he secured a D.D. and in June 1943, a Doctorate of Literature; all these degrees in the United States.

During the early forties he went to Camrose at the invitation of the Church of God people, who honoured him because of his knowledge of Greek and Hebrew. From 1937-43 Edmonton was his headquarters, then from 1943-50 Evesham was his chief centre. He took charge of the United Church at Marsden for two years, supplied our work at Provost during the illness of Rev. Thos. Musto; at Radville where, always delicate, he found the three appointments too heavy for his strength. At Evesham he lived with Mr. and Mrs. Kidd, who with others speak most kindly of this man.

R. E. F.

Rev. George A. McIntosh

On April 22nd Rev. George A. McIntosh D.D., passed away peacefully after many years of gradually failing health. His funeral service was conducted by his pastor the Rev. T. N. Mitchell of Winchester, Ont., where he had made his home since retiring in September 1944.

He took his college education at Victoria College, University of Toronto, and received the honorary degree of D.D. from his Alma Mater in 1924. He preached for 45 years serving in many charges. His first charge after ordination was Metis Beach, Que., then Marbleton, Que., Greenwood and Carp, Ont., Sherbrooke, Que., McLeod St. Church, Ottawa, St. James Church, Dominion Douglas, Westmount, Wesley Church, in Pembroke, Ont., and finished his ministry as Associate minister at St. James Church, Montreal.

He was elected president of the Montreal-Ottawa Conference in 1924 after serving as secretary for many years.

He was a man of outstanding character and his sincere and kindly disposition made him greatly beloved in every Church that he served.

He is survived by his wife, the former Evelyn Hodgins, 2 sons, Robert of Montreal and Edwin of Chicago, Ola of Montreal and Ruth (Mrs. W. J. Wickware) of Brantford. There are 6 grandchildren. Mrs. Fred Henderson of Vancouver is a sister and Albert of Winchester, a brother.

Mrs. James Millar

On May 1st, 1953, Mrs. James Millar, in her 103rd year, passed away at Port Daniel, P.Q.

Born at Port Daniel, September 14, 1850, she was the daughter of James Gillies, Stromness, Orkney Islands, and Jane Forsyth, New Carlisle, P.Q. In 1870, she married the late James Millar of Port Daniel, who died in 1925.

Six of Mrs. Millar's eleven children survive her. In addition there are 42 grandchildren, 59 great-grandchildren and seven great-great-grandchildren. One grandson, Rev. Cecil M. Jardine, is minister of the United Church at Morpeth, Ont.

It was recorded on her 100th birthday that Mrs. Millar read her Bible daily; this practice she followed until the last few months of her life. She was a faithful member of the Church at Port Daniel for 85 years. The funeral service, conducted by her minister, Rev. K. A. Fenton, was largely attended by her many relatives and friends.

Rev. W. Wesley Latimer

Rev. W. Wesley Latimer entered his eternal rest on May 11, 1953. Born in Belfast on June 18, 1907, he came to Canada in 1923 and was educated in the schools, university and seminary in Vancouver. He served on two mission fields in Alberta, was ordained in 1936, and the same year married Miss E. M. Eden. They served in Michel-Natal congregations near the Crow's Nest Pass, and in Steveston Church in Vancouver.

From 1943-1946 Mr. Latimer acted as Padre in the Army and as Hospital Chaplain. After leaving the Army he held pastorates in Dresden, Ontario, and in Woodbine Church in Toronto. Early this year he became Chaplain in the Air Force, and while in camp in London, Ontario, died suddenly from coronary thrombosis.

Mourning their loss he leaves his wife, his daughter Janice and his nephew, Allan, whom he cared for with more than fatherly devotion.

Dr. Hunnisett, as President of Conference and representative of Toronto East Presbytery, attended the funeral service which was held in the Church in Durham, Bruce County.

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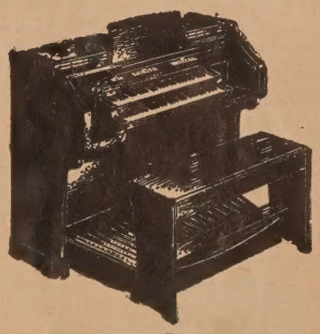

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MONTREAL

(*Continued from page* 6)

the Pensions Committee. He said that $1,134,000 was paid out of the fund last year to support retired ministers, widows and orphans. The average pension was $734, and he expressed the hope that it would be increased 25 per cent. this year. He also described the group insurance plan for ministers, and reported that progress was being made on the plans to erect cottages which would become available in an increasing number in the future for retired ministers.

Publications The Committee on Publications, Rev. A. B. Lovelace, convener, in presenting its report stressed the need for continued support by the Conference in the Every Family **Observer** Plan. It was pointed out that while the Conference was slow in getting its congregations enrolled in the Plan at the beginning it is now catching up with other Conferences, and it is showing signs of greater progress in the immediate future. Rev. George A. Little, D.D., Director of the Plan, was present and addressed Conference on the progress made to date.

Christian Education The most "joyful" report of the Conference was presented by the Committee on Christian Education. It rejoiced that more Churches were claiming the summer for Christian Education through Daily Vacation Schools, Camps, and Christian Youth Caravans. It rejoiced that the Board had found it possible to appoint Rev. George Connolly as Field Secretary for Christian Education in the Montreal and Ottawa and the Bay of Quinte Conferences. It rejoiced at the headway being made by the Five Oaks Christian Centre. Rev. D. T. I. Forsyth, D.D., Secretary of the Board of Christian Education, addressed the court and pledged the support of his Board in the work of Christian Education in the Conference area.

M. and M. The Missionary and Maintenance report presented by Mr. J. R. MacGregor, recommended that an aggressive Every Person Canvass be initiated this autumn in every congregation to reach the large number of non-contributors. It also announced the publication, in the fall, of a 48-page booklet, well illustrated, on the total work of the Church, which will be invaluable to those carrying forward the Every Person Canvass.

W.M.S. Mrs. C. Yeudall, President of the Woman's Missionary Society, reported a very encouraging year. She said that despite the fact that the Dominion Board had asked the Conference Branch to accept an increase of $10,500 in its allocation, she was pleased to announce that all five Presbyterials had met their objective and four had exceeded the new goals. Total amount raised was $115,000, with an increase of $7,900 over last year.

THE UNITED CHURCH OBSERVER

EVERY FAMILY PLAN

The First One Hundred Thousand

In this August 1st issue one hundred and one thousand copies of **The United Church Observer** are being printed. This is the largest number of a regular issue ever to come off the press. Over a hundred thousand are now on our list of paid subscribers. With an estimated four readers to a paper, that means that 400,000 readers are reading **The Observer** every issue. We have made a good beginning. We had set 100,000 as our objective for the year 1953. We have received that many in six months. The Church is responding enthusiastically. Every day new congregations join the plan. The final objective, every congregation in the plan, every family reading **The Observer**, is not a dream any longer.

Honour Roll

Trinity Church, Cobourg, Ont.
East Lake Ainslie, N.S., Whycocomagh Charge
Jasper, Ont.
Rosedale, B.C.
Tyner Church, Sask., Lacadena Charge
Dobbinton, Ont.
Centenary Church, Dobbinton, Ont., Charge
Mount Hope, Ont., Dobbinton Charge
Richmond-Corinth, Ont., Cha
Glen Oak, Ont., Melbourne Charge
St. Andrew's Church, Coe Hil Ont.
St. Andrew's Church (Rock L Ont.), Rydal Bank Charge
Windermere United Church, Toronto, Ont.
Rydal Bank, Ont.
Cloudslee, Ont., Rydal Bank Charge
Dunn's Valley, Ont., Rydal B Charge
St. David's, Ont., Vankleek H Charge
St. Paul's Church, Hearst, O Charge
Wingham, Ont.
High Prairie, Alta.
Norman's Cove, Nfld., Whitbo Charge
First United Church, Galt, Or
Iron Bridge, Ont.
St. Paul's Church, Windsor, O
Empey Hill Church, Selby, O Charge
Chamberlain, Ont., Englehart Charge
Trinity Church, Newmarket, O
Poplar Dale Church, Rydal B Ont., Charge

BIG RED OX

(*Continued from page* 14)

distribute to the villages to make a good porridge for the children (a third yellow corn, a third soya bean, and a third wheat). It does wonders for hungry children. You might be interested to know that we are using the soya bean to bring back the worn-out fields to production — three years of soya beans, and then one year of corn and velvet beans does wonders for these fields. Our aim is to have soya beans used in every home by 1957.

The coming of the tractor has meant that I have had time to devote to such things as developing new ways of seeding and scuffling. This year, we did about half of our seeding with a ridger plough and four oxen following behind the tractor—of course the oxen soon got left behind, for we do as much in one day with the one-way as the oxen will do in six. In the villages, all the seeding is done by hand—I have been demonstrating this new method of seeding in all of the villages which I visit these days. Then, too, the African farmer has not learned to use his little ploughs and oxen for scuffling his corn and beans. We have showed how to do this, so that two small oxen can scuffle about three acres in a day—his wife and children can do other lighter work. We are making scufflers in our industrial department which cost about $12 which do a much better job than a little plough, and two oxen can pull these very nicely. Now, all of these developments have been possible because I haven't had to spend my time urging the workers along to get more work from the oxen. I believe we who call ourse followers of the Master mus something to help the backw peoples of the world. When see a tractor and implements ing to them—they can unders what Christianity means.

CITIZENS

(*Continued from page* 11)

to "belong," as they once longed," in their old homel they want to be active and wa members of a community, n want to help in the school dis and in the local Church. Al everywhere there are oppor ities of making friends with lo folk, helping them to get acqu ted, finding the interesting worth-while things they can If they do not know English, is a serious handicap to get acquainted with them, but to vide classes for them in Eng will turn the handicap into opportunity.

Tofield (Alberta) congrega have decided to erect a Church on the old Metho property as the one they hav hopelessly outdated. The Buil Committee, Mr. J. L. Fra chairman, engaged an archi from Edmonton (45 miles aw and initial plans were drawn was hoped to have the basem dug by June 15th. The new bu ing will be 34 by 74 feet to for a Sunday School enrolln of 200 which is anticipated in near future. J. T. Wood, grad of St. Stephen's, 1953, is ser the charge. The cost is estim at $20,000, allowing for consi able voluntary labour.

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Publishing House Notes

ollege Libraries

We have a number of books in h our Wholesale and Retail partments which are appro-ate and even necessary for a ll-stocked college library. Lib-y funds are frequently limited. might well be that friends of · Church Colleges would be d to purchase and present suit-e books for this purpose.

An outstanding new series of igious books now being pub-hed is entitled **The Library of ristian Classics.** It will include entually twenty-six volumes taining the great writings of ristianity. The first two vol-es are now available — **Early ristian Fathers** edited by Cyril chardson ($6.00) and **Refor-tion Leaders,** edited by G. W. omley ($6.00). Four new titles l be published each year. You y subscribe to receive each one it appears.

The Book Steward.

Births

ENHOLM — Born to Rev. and Mrs. rew T. Denholm, Thursday, June 25th, 3, at the New Liskeard and District pital, a daughter, Mary Davis.

LeDREW — Rev. and Mrs. Ralph G. LeDrew, South Woodslee, Ont., are happy to announce the birth of a son, Stephen Ralph, on July 2, 1953 — a brother for Ellsworth.

Sanitarium Gifts

Two more gifts have been received to supply more copies of **The Observer** to T.B. patients.

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Ministers' Addresses

Rev. Harry Mick, S.T.D., 1846 Pillette Road, Windsor, Ontario.

Rev. Herbert A. Boyd, 54 Woodland Ave., Burlington, Ontario.

Calling All Ministers!

In many Canadian schools vocational guidance is offered to young people facing decision as to their life work. Inquiry, however, has revealed the fact that often the Christian ministry is not given adequate emphasis by those responsible, and in some cases it is forgotten completely.

There is an opportunity here for ministers to help with our problem of recruiting ministers and other Church workers by contacting vocational guidance officers and requesting the inclusion of the various forms of Church work in their presentations. An interdenominational pamphlet on the Ministry can be secured from the Canadian Council of Churches, 3 Willcocks St., Toronto, Ont., and, where it can be used, our own United Church literature is available from the Board of Colleges and Secondary Schools, Room 527, Wesley Bldgs., Toronto.

It will be a real contribution to the solution.

Pulpit Vacancies

Athens Pastoral Charge (one preaching place) Kingston Presbytery, is vacant. Interested ministers please write Miss Thelma Craig, Secretary Pastoral Relations Committee, Athens, Ont.

° ° ° ° °

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

° ° ° ° °

Pastoral Relations Committee invites ministers in vacancy at Centenary Church, Montreal, to contact R. A. Brown, 385 Charron Street, Montreal 22, P.Q.

° ° ° ° °

New Lowell, three-point Pastoral Charge, Simcoe Presbytery, will be vacant middle of September. Interested ministers please write Mr. H. Barker, New Lowell, Ont.

° ° ° ° °

Echo Bay three-point charge, thirteen miles east of Sault Ste. Marie, Ont., vacant. Interested ministers please communicate with W. A. Livingstone, Echo Bay, Ont.

Owing to minister's appointment Field Secretary Christian Education, Bell Street Pastoral Charge, Ottawa, will be vacant September 1st. Interested ministers may contact William L. Best, Pastoral Relations Committee Chairman, 268 Powell Avenue, Apt. 1, Ottawa, Ont.

° ° ° ° °

Matilda pastoral charge in Dundas-Grenville Presbytery is now vacant. Interested ministers please contact Stanley Waddell, Recording Steward, Dixon's Corners, Ontario.

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